VOLUME XXXV.

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...Madame Beavett.
...ville, N. Y. May 18, 1850. ... ELIJAH ARMSTRONG.
...town, N. J. May 27, 1850. ... DAVID DAVIS.
[THEY] LIKE IT.
...Watertown, Mass. May 23d, 1850. ... Mrs. RUFUS F. HOLMES. ... Mrs. B. ORUM.
[R]ECOMMEND IT.
...Center, N. Y. Aug. 19, 1850. ... Aug. 21, 1850 ... Rev. SAMUEL SMITH. ... Rev. WM. ELLSWORTH. ... ROBERT REED ... W. L. ASHMEAD. JOHN BEAN, JR.
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47—tf. F. H. WELD, A. M., Principal.

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SILK & SHAWL STORE,
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NEW SHAWLS, SILK AND CLOAK GOODS,
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Black and fancy col'd Dress Silks, all widths.
Satins and Satins de Chine, for Cloaks and Dresses,
Long and Square Shawls, in the greatest variety,
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WEST KILLINGLY, Ct., Sept. 28, 1849.
This may certify that I was afflicted with a very severe cough in the winter of '47-8, which threatened to terminate in Consumption. I had tried many medicines in vain, and was cured by the use of "AYER'S CHERRY PECTORAL."
CATHERINE K. CADY.
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Dr. J. C. Ayer, Lowell—Dear sir: Feeling under obligations to you for the restoration of my health, I send you a report of my case, which you are at liberty to publish for the benefit of others. Last autumn I took a bad cold, accompanied by a severe cough, and made use of many medicines without obtaining relief. I was obliged to give up business, frequently raised blood, and could get no sleep at night. A friend gave me a bottle of your CHERRY PECTORAL, the use of which I immediately commenced according to directions. I have just purchased the fifth bottle, and am nearly recovered. I now sleep well, my cough has ceased, and all by the use of your valuable medicine. E. S. STONE, A. M.,
Principal of Mt. Hope Seminary.
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Dr. J. C. Ayer—Dear Sir:—Enclosed please find remittance for all the CHERRY PECTORAL last sent me. I can unhesitatingly say, that no medicine we sell gives such satisfaction as yours does; nor have I ever seen a medicine which cured so many cases of Cough and Lung Complaints. Our Physicians are using it extensively in their practice, and with the happiest effects. Truly yours, D. M. BRYANT.
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Prof. J W Gibbs

THE PURITAN RECORDER.

WOODBRIDGE, MOORE & CO., PROPRIETORS. BOSTON, THURSDAY, DECEMBER 12, 1850. VOLUME XXXV.—NUMBER 50.

Religious Articles & Selections.

FOR THE PURITAN RECORDER.

MISSIONARY REMINISCENCES—No. 5.

The story I have told of our ten years in Turkey, contains no accounts of great successes and achievements. The soil was hard to break up, and the seed was late in sowing. We were not permitted to remain till the harvest. But others have entered into our labors. I have no doubt they have a precious harvest yet to gather in. I hesitate to count myself among the sowers, but if the Lord of mercy and grace see fit to count me one, then I will cheerfully wait for the day, when "he that soweth and he that reapeth, shall rejoice together."

But I can say more of missionary *trials* than of successes or rejoicings. The former is the less welcome theme, yet should not both be regarded? The supporters of missions need to know what missionary life is. As I write anonymously, I hope that whatever of egotism may appear in me, will be excused by the reader.

It was trying to pass through that series of years the most of them spent, as time was spent at the pool of Bethesda, waiting for the troubling of the waters. Instead of seeing men ready for instruction, thirsting for the water of life, all looked on us with prejudice and suspicion, at best with indifference. As we surveyed the work to be done before that field should blossom and bear fruit, we could see its magnitude, as none can see it at the distance of five thousand miles. After months and years had passed, at the one station and then at the other, and when one little promise of success after another had appeared and then vanished, and opposition in divers forms had come up like cloud after cloud, to keep the people in darkness, we would sometimes ask with an emphasis peculiar to the time, "Who is sufficient for these things? Here are the people bound to their superstitions, chained together in their sleep of death, fast as their own mountain rocks; who are we, to set free the mighty mass, to lift the pall of ages by which they are shut in from the day-light that visits other lands? And when the power of the Gospel began to be exercised, how inadequate were we, as the means of making even a decided *beginning* to so vast a work."

Many were the trials to which our own personal feelings were subjected. We were strangers in a strange land; no kindred or friends to meet us with a smile, no one among the thousands about us, to give us reason to suppose that we were beloved. Hearts that had known little of social intercourse but that of friend with friend, must now send out their affections, only to return as Noah's dove returned, not finding a place of rest. Christian Society and counsel were no more to be enjoyed, the full congregation of the Lord's house no more to be witnessed; the preached word, with its instructions, its encouragements, its appeals, was to be heard from no lips but our own. And Sabbath after Sabbath have we passed, when, by reason of sickness or separation, our little meeting would be omitted, and we could only sit down, as they did of old by the rivers of Babylon, with our harps hung upon the willows, and our eyes answering with tears to the mention of our native Zion.

Such trials as these are met with by most of those who enter a hard and unbroken field. But we met with others that are less common. There were times, particularly at Erzeroom, when we found it difficult to procure our necessary food. For two years, a famine prevailed there. And though we could get what many of the poor could not get, we yet suffered from the scarcity. The only bread we could then obtain, was a mixture of wheat and barley, the latter often preponderating. And owing to their rude mode of harvesting, soil and gravel were plentifully mixed with the grain, and ground with it; and this would make the bread dark and clammy, and grit in the teeth upon eating it. And at all times we found many difficulties in supplying our tables. Articles that most people here deem essential, such as beef, pork, butter, cheese, potatoes and Indian corn, were never seen upon them, or not for six months together. Some of these articles are not in use there, and others are so prepared that only barbarians could eat them.—These things are mentioned, because the health of my family suffered in consequence.

During the three summers we were in Trebizond, and one of our summers at Erzeroom, we were in the midst of the plague. It prevailed at times with great severity. We knew then what it was to meet the fearfulness of the pestilence. We regarded it a contagious disease, and felt it to be our duty to observe strictly the rules of quarantine. But those rules were not observed by the natives, so that we were compelled to isolate ourselves from domestics and visitors.

While at Trebizond, in the summer of 1837, we went to reside for a season in the country, about four miles distant. The only place sufficiently cleanly and accessible to pure air for us to occupy, was a corn-bin, some twelve feet square, with long rough shingles for the ceiling, and grape vines woven together for our floor. After being there about three weeks, the plague broke out in the family of the owner of our premises, and in less than twenty-four hours, cut off two of his daughters. The house stood very near our quarters, and we felt obliged to escape. We could not go in safety to the city. I pitched a small tent I had with me, at some distance off in the open field, and we made that our residence. It was of conical shape, some eight feet in diameter on the ground, but allowing us to stand upright only in the centre. We staid in it seven days, and it rained nearly all the time. Our bed was spread on the ground, a single chest served for table and chair, a large basket was our pantry, and our kitchen was a small iron furnace standing at the tent door. Our little child was ill, and we felt that at any moment, one or more of us might fall a prey to the raging pestilence. It was a time when the king of terrors was passing by, a time for deep searchings of heart. But the word was verified; "neither shall any plague come near thy dwelling." I at length obtained a larger tent, and our condition was made more comfortable.

We arrived at Erzeroom in September. Our second child, about a year and a half old, was in delicate health, and we found it impossible to obtain food for him in a pure and wholesome state. He was taken sick in a week after our arrival. After nine days of suffering, he died; with our own hands we wrapped him in his winding sheet and prepared him for his little grave. It is a trial, at any time and in any place, to see the messenger of death entering the family, and taking away one of that tender age, the fondling of the parent's heart, but it is a severer trial on missionary ground. We were in a native house, with its peculiar gloominess and discomfort. Nothing had yet begun to seem like home. And Erzeroom, is a sad place to be in, when the heart is weighed down with sorrow. At that season of the year scarcely a green thing was there to be seen; the houses built of stone and mud, the plain in which the city stands, and the bleak mountains that bound the prospect, all had put on the same sombre, funeral aspect. There was nothing to interrupt the long, monotonous sense of desolation, that followed us wherever we turned. There were some English residents there, that showed us much kindness, but they were strangers. We had no parent, no brother or sister, or old bosom friend, to come in to comfort us by their sympathy and counsel.

About four years after this, when the memory of the last one had scarcely begun to fade away, another blow was dealt out to us, in the loss of a child of about the same age. We had, in both cases, to beg of strangers and enemies a place of burial, and we left the two babes sleeping side by side, in one corner of the Armenian cemetery.

The health of my wife became seriously impaired. All these things were too much for her constitution to sustain. In the spring subsequent to the loss of our second child, she was prostrated upon a sick bed, upon which, as it has since proved, she was to lie in great suffering and weakness, for nearly six years. I was obliged to lay aside all other employment, and devote my days and nights to nursing and waiting at her bedside. Little help could I get in this, from native domestics. For about six months, I scarcely knew what it was to walk into the street. We could both apply to ourselves, though in different degrees and modes, the complaint of the patriarch of Uz. "The arrows of the Almighty are within me, the poison whereof drinketh up my spirit. As a servant earnestly desireth a shadow, and as a hireling looketh for the reward of his work, so am I made to possess months of vanity, and wearisome nights are appointed unto me. When I lie down, I say, when shall I arise and the night be gone? and I am full of tossings to and fro, unto the dawning of the day."

The second summer finding her but little better, we were advised to start for home. There was no prospect of her recovery there, and my own health had begun to suffer. The open air might strengthen her, and thirty days might suffice to reach Trebizond. The only way she could journey, was by lying upon a bed in a *takhtrawan*, a large covered litter resting on two long timbers, and borne by two mules, one before and one behind. At night, all was placed beneath a large tent. At first she could ride but a very short distance, and the most we ever made of our journey in a day, was about six miles. We had two ranges of mountains to cross, and while crossing the second, rain and mist were our almost constant attendants. Instead of thirty, it was *seventy* days, before we reached the quarantine of Trebizond.

Through all that painful season, and afterwards through the twelve weeks voyage across the Atlantic, my wife helpless on her hammock, myself suffering the whole voyage by severe sea-sickness, and our three young children to be cared for,—the Lord has graciously carried us. But may he not see it necessary to attend us through another such furnace of affliction. And may we by his grace be enabled to improve what has past, so as to fulfil the ends he had in view. And let me say, that in all that has here been narrated, we were not left destitute of the sustaining grace of God. It is by his mercy that we have survived it all, and it our history can afford other missionaries consolation in their trials, or help them to walk more wisely than we walked, it would only be one of many proofs we have, that "the Lord hath done all things well." W. C.

FOR THE PURITAN RECORDER.

AN OLD WRITER ON PROGRESS.

I fell in with one lately that so interested me that I could not but desire to set the dish before my readers also. I have been conversant with divers authors on this subject. Some were poetical—some philosophical—many quite fanatical—some whimsical—some sluggish and dull: and they all failed. Captain, cook and all hands, went overboard as to the great matter, I thought. They did not put things where I wanted to see them put. And when I got hold of the author to whom I now refer I let all the rest go, though some were of some value. I did not care for the stars when the sun appeared.

1. He did the thing well as to the subject matter of progress. As to the arts and sciences—painting, and sculpture, and architecture, and music, and all that, he was not indifferent to them, for he was a man of excellent taste. But he went higher. He considered what was most valuable to men; what would most affect their happiness and would last the longest ought to have the highest attention. So he pitched upon the mind. And as the *proper state of the heart* is the most important thing in regard to the happiness of man, he went into that. And because there can be no progress in the erection of a beautiful and substantial building without clearing away the rubbish, he goes into that affair with the most wise earnestness. "But now ye also put off all these, anger, wrath, malice, filthy communication out of your mouth—mortify your members which are upon the earth: fornication, uncleanness, inordinate affection, evil concupiscence and covetousness which is idolatry." All this is rubbish verily. Now let the building rise—"Put on therefore as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long suffering, forbearing one another, &c., &c." And time would fail to state all the things which he would have go into the spiritual structure. But you can see what address he takes when he stirs people up to adorn themselves with "whatsoever is lovely and of good report," and he winds up one of his appeals by begging that if he had forgotten anything—if there was any virtue or a praiseworthy thing he had not stated, they would be sure to beautify themselves with it.

This is a writer on progress certainly, especially as he says with great eloquence, "Add to your faith virtue and to virtue knowledge, &c." And especially as whenever he caught a glimpse of anything peculiarly lovely and excellent in any one's character he was sure to send them word—"but we beseech you brethren that ye increase more and more." He could not see one diamond—a Christian grace glittering on a disciple, but he longed to see him covered with a thousand of them.

2. But he was not more for progress in others than in himself.

The world has never seen one human being more ardently and earnestly bent on personal advancement. When a young man and a student in Jewish learning no loafer or loiterer was he. It was a noble prize to profit in the Jews' religion above his equals, and after it he went as if the fervid wheel should set the axle on fire—"being exceedingly zealous in the traditions of his fathers."

And what a sanctified impetuosity was his after that blessed moral revolution in his heart which bade him toss all his Jewish learning to the winds, "and count all things but loss for the excellency and knowledge of Christ Jesus his Lord." There was nothing in Christ that burning desire and exhausting effort could make him know but he would know it. Onward therefore and upward did he go, scaling height after height, as he ascended to higher visions of the glories of the Lamb.

Some can cry GO, with stirring eloquence, and drive on others, while they nestle down in quiet quarters at home. The slothful in Zion are often blest with burning minds wherewith to hasten others in the Christian course. They like the green meadows and quiet pastures, but are not backward to send off others to scale the mountain or brave the storm. But Paul would never send a man where he would not go himself. Whatever was to be done he was in the fore-front of the battle. He could pour out burning words of exhortation or pen the most thrilling appeal; but the admonitions went first through his own soul and stirred it up with even greater power than they did his auditors. Whatever judgment he formed of other men's moral state and need of progress he was not backward to affirm, "Brother, I count not *myself* to have apprehended—not as though I had already attained or were already perfect." If he charged men to abstain from fleshly lusts that war against the soul, he kept under his own body and brought it into subjection. If he sought to rouse the saints to more tender compassion for the perishing, he could also exclaim, "Brother *my heart's* desire and prayer for Israel is that they might be saved."

Paul was the man who was as eager for his own personal progress as he was for that of others. He charged no man more earnestly than he did his own soul to be clothed upon with all the graces of Christianity. He panted *himself* with the same intense desires for all moral loveliness of character that he attempted to excite in others. He went himself when he pointed them. Never bade he any man take up a cross he had not taken up himself. And thus he could lay broad ground for the appeal—"so walk as you have us for an example."

THE CHRISTIAN AND THE CITY.

Love's a flower that will not die
For lack of leafy screen;
And Christian hope can cheer the eye
That ne'er saw vernal green.
Then be ye sure His love can bless
Even in this crowded loneliness;
Where ever moving myriads seem to say,
Go—thou art naught to us, nor we to thee—away.

There are in this loud stunning tide
Of human care and crime,
With whom the melodies abide
Of the everlasting chime;
Who carry music in their heart
Through dusky lane and wrangling mart,
Plying their daily task with busier feet,
Because their secret souls a holy strain repeat.
Life of Dr. Alexander Waugh.

THE GLORY TO BE REVEALED.

Dr. Arnold very strikingly remarks; "Men forget what they were in their youth, or at best only partially remember it; it is hard even for those whose memories are strongest and lively, to put themselves exactly into the same position in which they stood as boys; they can scarcely fancy that there was once a time when they cared so much for pleasures and trouble which now seem so trifling. And it may be, that if we rise hereafter to angel's stature; if wisdom be ours such as we dream not of; if, being counted worthy to know God as he is, the poorness of all created pleasures shall be revealed to us, flashing upon our uncreated spirits like light—it may be that we shall feel it as hard to fancy how we could have cared for what we now deem most important; how twenty years, more or less, taken from this span of our earthly life; how being parted for a few years, more or less, from those dear friends with whom we are now united forever—how this could have seemed of any importance to beings born for immortality. It is quite reasonable to suppose that the interests of manhood will hereafter appear to us just as insignificant; I ought rather to say ten thousand times more so, than the interests of our boyish years seem to us now."

FOR THE PURITAN RECORDER.

STATISTICS OF A COLLEGE CLASS.

The class which was graduated at Amherst College in 1830, after an absence of twenty years, held a meeting at the last Commencement. The number present was small, only a little more than one quarter of the surviving members of the class; and fewer were represented by letters than we hoped. Still it was delightful to revive the memories of College life—to trace the diversified subsequent history of those present, and so far as possible, of the absent; and then with one heart to bow the knee in prayer, to our common Father in heaven, though we belonged to almost as many different denominations, and resided in almost as many different States, as there were individuals. We voted to meet again in 1855, when the class will have been graduated a quarter of a century.—Meanwhile the Secretary was instructed to provide a book and insert in it some account of the life of each member since leaving College, to be drawn up by himself, and copied by the Secretary. Five years hence, those who are yet alive, may reasonably expect a fuller and more interesting meeting.

The history of each member, absent as well as present, was given so far as possible; and some of the general facts thus developed, may be summed up as follows:—

Of the 32 members of the class at its graduation, 6 have deceased, 2 of whom died within a year in the study of a profession, 2 more within three years, both academical teachers, and the other two lived and preached the gospel successfully till 1845 and 184[illegible]. The surviving members live in thirteen different States of the Union or foreign countries, and in three of the four quarters of the globe. 26 of the class are, or have been, ministers of the gospel, (5 of these home missionaries, 5 foreign missionaries, 3 professors in colleges,) 2 lawyers, 1 practising physician, (2 of the ministers studied medicine also,) 1 in active business. All the living members of the class are believed to be professors of religion.

It will be seen that the class is made up of Christian men, and to a great extent Christian ministers. They are also, with scarcely an exception, working men, widely dispersed over the world, and actively employed in productive and useful labors. And though some pre-eminence may perhaps be justly ascribed to this class in these respects over many or perhaps most that have gone before or come after it, yet it is a fair index of a marked and prevailing characteristic of the graduates of Amherst College. T.

WHAT IT IS TO BELIEVE ON CHRIST.

BY TRYON EDWARDS.

It is to believe that *he is the only Saviour*: that "there is no salvation in any other;" "no other name under heaven, given among men, whereby we must be saved." Acts 4: 12.

It is, to *feel your need of him*; that you are guilty, and need forgiveness; sinful, and need to be made holy; under condemnation, and need to be pardoned; lost, and need to be saved.

It is, to believe that he is *able and willing to save you, and to save you now*. He is *able*; "almighty"—"able to save to the uttermost them that come unto God by him," Heb. 7: 25; *willing*; "not willing that any should perish, but that all should come to repentance," 2 Peter, 3: 9: ready to save you *now*; for "*now* is the accepted time, and *now* the day of salvation." 2 Cor. 6: 2.

It is, to cast yourself *at once, and without reserve, on his mercy, trusting in him alone for salvation*. Renouncing self-righteousness and self-dependence, all idea of meriting salvation by any thing you can do, and relying on what Christ has done; to give yourself up to him, just as you are, to be accepted, forgiven, purified, directed, and saved; to take him for your prophet to teach, your priest to atone, your king to rule over and in you, and also for your example, to be imitated in all your feelings, purposes, and conduct. Do this, and you will be a believer in Christ; and he shall be your refuge, your portion, your Saviour, all your salvation and all your desire.

I'll go to Jesus, though my sin
Hath like a mountain rose;
I know his courts, I'll enter in,
Whatever may oppose.

Prostrate I'll lie before his throne,
And there my guilt confess;
I'll tell him I'm a wretch undone,
Without his sovereign grace.

Perhaps he will admit my plea,
Perhaps will hear my prayer;
But if I perish, I will pray,
And perish only there.

I can but perish if I go
And I'm resolved to try;
For if I stay away, I know
I must forever die!
The Family Christian Almanac.

THE FRUIT OF SIN. What is the fruit of sin? Sometimes it brings honor and fame, as it did to the prophet Balaam; sometimes it bears a wedge of gold, as it did for Achan; at other times it produces purple and fine linen, as it did for Dives. Do you say then "I will sin?" It bears another fruit besides—DEATH. The honor of Balaam, the gold of Achan, the linen of Dives, were all poisoned with death. Sweet in the mouth, and bitter and destructive when swallowed, is the characteristic of sin. Do not forget, reader, if you WILL sin, you MUST die the second death!

FOR THE PURITAN RECORDER.

YOUNG MEN, THINK!

The world is before you. You have your place in it, and your work for it, to choose. Your time in it is short, and the impress you shall leave upon it will soon be determined.

What will you try to effect for our world? Something? or nothing? Will you strive to increase the light of knowledge in it? or will you be content to let the darkness of ignorance continue or increase around you? Will you endeavor to make the region where you shall reside grow purer and more healthful for souls dwelling there, or help to make it more full of moral corruption and poison to its inhabitants? Shall your aim be to save, or to ruin your friends?

Where will you use your energies? Look over the field. China is before you, with its three hundred and fifty million people. India is open to you, and a hundred million souls await the teachings of Christianity; but they perish rapidly while those teachings slowly come. The Great West calls for ten thousand laborerers for its enlightenment, purification, and salvation. Many a smaller field, yet large and full of promise, calls for the help of good-doing young men. In which of the many places needing your influence shall your efforts be applied? Think, young man; *think*: for vast results of weal or woe, may await your choice.

Sit down, son of New England, and THINK. When those hands of yours shall be cold in the grave, what will you wish you had done with them? When ten thousand years shall have rolled by, what will you wish you had done with those hands? PHILO.

Correspondence.

LETTER FROM TREBIZOND.

TREBIZOND, Oct. 21, 1850.

TO THE REV. J. E. WOODBRIDGE:—

My Dear Sir:—In accordance with your request for an occasional letter from this part of the world, I send you the following. It relates to an enterprise which is creating quite a stir here, though it may seem but a small affair when read in New England.

You are aware that in times past the only method of travelling by land, or of transporting goods, known in these parts, has been on the backs of animals. (The few carts and four wheeled vehicles used on some of our plains, are an exception to this remark scarcely worth mentioning, as they are used to a very limited extent, are unavailable for any distance, and are moreover of the rudest construction.) Whatever goes, man, woman, child, bale of goods, or barrel of rum, must mount the back or be swung by the side of a camel, a horse, a mule, or a donkey, and thus must be carried over plains and mountains along such paths as your New England horses would not dare, or at least would hardly condescend to walk in. But this method of transportation is considered to be behind the times even here: for you must know that "The times," the "modern times" have arrived in Turkey, and even Turks are beginning to feel their stir and pressure. "The dwellers in Mesopotamia, Cappadocia and Pontus," the inhabitants of old Armenia and Persia, now wish to wear European broadcloths and clothe themselves in American cottons, and some of them, I am sorry to say, wish to drink New England rum; but these articles cost them dear, after the expense of being transported on horse back 3, 5, 8 hundred or a thousand miles; and what is more they must be paid for in gold or silver: the products of the country cannot be given in exchange, for they will not pay transportation to the sea-coast. Hence the balance of trade is to a ruinous extent against all these regions. The exports of Trebizond amount to only ⅓ of the imports; and this, while in the interior back of us, are vast plains capable of producing untold quantities of wheat, and while the hungry millions of Europe would give us a near and quick market for every bushel we could send them. These plains are now very partially cultivated, and I am told that, not unfrequently, much even of the wheat which is grown rots in the field, there being so little market for it, it is not worth harvesting. This state of things and its manifest operation to their disadvantage, have often been pointed out to the Turks, and at length they see it, and are casting about for a remedy. Among other things they have undertaken [illegible] the city of Erzroom, [illegible] miles in the interior. It is to be a Mac Adamized road, (so the Turks themselves call it, getting the name as well as the idea from the English) more than 30 feet wide including a paved walk on both sides for footmen. Quite an efficient corps of European engineers, (some of them as I am told Hungarian refugees), with 300 Albanian blasters of rocks, and any amount of hand carts and other road-making implements, have been sent up from Constantinople, and the work has already commenced in good earnest. More than 3 weeks ago the first load of pounded stone was laid upon the road, with appropriate (according to Turkish ideas) ceremonies, with chantings and prayers and the slaying of sheep in sacrifice. All Trebizond was out to see. The promise is that the road shall be completed in 4 years. If this is done, and as good a road built all the way to Erzeroom as the short section already finished, it will be by far the greatest achievement in the way of internal improvement in all Turkey. And considering the character of the country it must pass through, (at least two ranges of mountains must be crossed,) and considering by whom it is undertaken, it will be quite as great a work for our part of the world, as the Whitney Rail Road will be for yours.

But, although the undertaking smacks so much of Yankee enterprise, the Turks have gone about it in their own peculiar style. The mass of the laborers are to be drafted from the villages along the line of the road. More than 1000 have been already called out: and we are told that, in the spring, 8 or 10,000 will be set to work at different points. The Sultan's orders are that these men be well fed and well paid.

They ought therefore to receive, at the common rate of wages here, 8 piasters (32 cts.) each per day, they actually receive but 2 (8 cts.). Those best acquainted with the way things are managed here, will tell you that without doubt the Government is charged full 8 piasters for each man's day's work, and that the 6 piasters, which the poor villagers do not get, is pocketed, or "eaten" as the phrase here is, by those in authority over them. In defect of more solid comfort, however, the laborers have plenty of entertainment of a lighter kind provided for them. Music and dancing they have to the full. Now you will see some 50 or 60 men marching in single file down the hill on which they are at work, each man with a stone on his shoulder, but they have a drummer at their head and march to the sound of his music. Go where two or three hundred are digging away a bank, and you will find on the top of the bank perhaps half a dozen drums, fiddles or bag-pipes all in full operation, with some buffoon playing fantastic tricks, as an accompaniment, or perhaps a knot of workmen dancing to the sound of the music, while their companions continue their digging. For any upon whom the music and dancing have not the desired effect, there remains the touch of the whip of overseers stationed in the rear. Under the combined influence of the two appliances, music before and whips behind, however, the men are kept pretty steadily at their work: sometimes indeed they are wrought up to quite a frenzy of zeal, then the way the hand carts, loaded with earth or stone, come rattling down the hill, is, to say the least, alarming to any spectators who may happen to be in the way. Eight or ten men will have hold of one cart, pullers and pushers all running and leaping and yelling like so many madmen.

Very soon after the work commenced the engineers announced that they would be obliged to trespass upon a certain Turkish cemetery, and that a score or more of graves must be removed. Of course objection was made. "It is against our religion to disturb the abodes of the dead." "Our Book forbids it." A crowd began to gather. The fanatical feelings of the Turks were evidently rising, and once fairly up they are past all control. "Let the question be referred to our priests," said the Governor. The priests, having been before instructed what answer to give, replied that "under the circumstances, it was lawful to remove the graves," meanwhile an efficient military force was very quietly stationed about at different points, to be ready for any emergency. Extra music was ordered out, a number of bands of workmen were ordered to turn to for a dance, and then, when the attention of the crowd was thus a little diverted, the graves were ordered to be removed, and in a very short time the work was finished past all undoing, and we had another exemplification of the readiness with which Mussulman fanaticism even, acquiesces in anything that has become an existing fact, and thus, in their apprehension, has proved itself to be one of the things fated. E. E. B.

Ministerial.

DR. ALEXANDER WAUGH.

We have lately read with interest the Memoir of Dr. Waugh,—a London minister—just republished by the Carters. His was a character of great symmetry and unction. It is well to know what helped to form a character of such ministerial excellence. We make some extracts, which, we think, will be read with profit.

DR. BROWN'S THEOLOGICAL INSTRUCTIONS.

Dr. Waugh commenced the study of divinity, in August, 1774, under the tuition of the Rev. John Brown, of Haddington, the well-known author of "Annotations on the Bible," and many other theological works, which discover a deep acquaintance with the Scriptures, and a laborious research into the history of the church.

The following notices of the mode of theological instruction pursued by this eminent man (with which we have been kindly furnished by two of his sons, who have long been faithful and zealous laborers in the vineyard of Christ), will, we conceive, be found interesting to most of our readers.

In the early part of his ministry, he preached catechetical sermons, in the order of the Shorter Catechism and Confession of Faith. From these he formed the first edition of his lectures to his students, which, after writing twice or thrice himself, he caused the students to write also. He composed his "Cases of Conscience," published some time ago, first for his own use, and then employed them in instructing his students; also his "Letters on the Behavior of Ministers, and on Gospel Preaching." The two latter he also caused the students to transcribe.

For some time the term of study was four years; but by order of the Synod it was extended to five years. (A divinity year, as will be seen hereafter, was of two months duration.) He was particularly anxious that the students should be present at the commencement of the session, and remain all the time. The discourses he assigned them were, a homily for the first year; a critical discourse on a passage of the Greek Testament, with a lecture, for the second: for each of the other years a lecture and a popular sermon, the latter being usually delivered in public. The students were accustomed to make criticisms on the discourses, after which the professor gave his own remarks. The students carefully committed to memory several pages of the "System of Divinity," and of the "Cases of Conscience," with the Scriptures referred to; and he examined them on these every forenoon, and made observations on the passages of Scripture. In the evenings he employed an hour in reading his Church History to them. On the Wednesday afternoon the students formed themselves into a debating society, and maintained an argument regarding orthodox and heterodox doctrine. On the Saturday afternoon a prayer-meeting was held. With regard to personal religion, the professor was particularly urgent in impressing it on their minds, as a matter of the greatest magnitude, and of indispensable necessity. He was accustomed to read the practical reflections in the System with peculiar earnestness of manner, and took every opportunity, in the class and elsewhere, to exhort them to practical godliness. The "Reflections of a Candidate for the Ministerial Office," now printed in his "Remains," and the "Christian Student and Pastor," were prepared with a particular view to their instruction.

He carefully inquired after their private conduct during the time of the session, and admonished or rebuked as he saw cause. This was done, however, so privately that none but the offender knew of it. Though his own finances were but small, he assisted those who, through poverty, would have been unable to continue all the session. He was anxious that his students should improve in the Hebrew, and drew up a short Grammar and Vocabulary to aid them in their study of a language of such high importance to the right understanding of the Scriptures. He was among them as a father among his children: he loved them, and studied their good; and they loved him and regarded his counsel. No time of the year was so pleasant, either to the professor or the students, as the two months of their attendance at the divinity hall.

On the last day of the session his advices were peculiarly solemn and impressive, as will appear from the following specimen, which has been kindly sent us by one of his pupils:—"Thinking this morning on your departure, two passages of Scripture came to my mind, and you would do well to take them into your serious consideration. 'Have not I chosen you twelve, and one of you is a devil?' One may be called to special service, may fill a public station in the church, may be a preacher, may go abroad into the world and address people on things of deep and everlasting importance, and yet be a devil; may be under the power of Satan, in a state of enmity against God, may be a traitor at heart, and act the part of an open traitor at last, may betray the Master he professed to serve, and come to shame and disgrace. Jesus knows all things; he searches the heart, and tries the reins of the children of men: what state you are in, what are the reigning principles in your breasts, what are the motives you are influenced by, and what the ends you have in view: whether you are indeed what you profess, and what your outward appearance would indicate,—all is known to him. To commend a Saviour one has no love for; to preach a Gospel one does not believe; to point out the way to heaven, and never to have taken one step in that way; to enforce a saving acquaintance with religion, and to be an entire stranger to it one's self, how sad, how preposterous! Tremble, O my soul, at the thought, still more at the thing! Better follow the meanest occupation, than to enter into the holy ministry solely or chiefly to serve some secular, some selfish design. While I would be far from setting limits to the Divine sovereignty, I am afraid it but seldom happens that a person is converted after he has become a preacher. Was there a Judas, a devil among the twelve?—what if there should be one for every twelve among you? Lord, is it I; is it I; is it I?

"The other passage comes more clearly home, and is still more alarming. 'And five of them were wise, and five were foolish.' Is it only one-half of the number here present that are wise, that are truly serious, prudent and thoughtful, wise unto salvation, that are savingly instructed in the mysteries of salvation, in the mysteries of the kingdom, in whom Christ is found, and in whose hearts he dwells by faith, who have felt his Gospel to be the power of God and the wisdom of God, who have taken him for their only Lord and King, and have given themselves unto him? Are there so many of an opposite character, foolish, mere nominal Christians, in the same state in which you were born; who, whatever light you may have in your heads, have no saving grace in your hearts? And is the Bridegroom coming? will he come quickly, come at an hour that ye think not? and shall they that are ready enter in and the door be shut, and you stand without and cry for admittance, but cry in vain? How dreadful the thought, how fearful the issue! I would be far, very far, from judging uncharitably of you; but I know the deceitfulness of the human heart. Surely they who propose to undertake an office, the design of which is to win souls, had need to be convinced, deeply convinced, about their own souls."

The most profound silence reigned while from these passages he addressed the students: all were dissolved in tears. The language, the tone, the general manner, every circumstance was calculated to make a deep impression.

This eminently faithful man, after laboring for twenty years with indefatigable zeal in training up the youth of the Associate Synod for the Christian ministry, died at Haddington, in 1787. With respect to his own ministry, it has been observed, that "though his learning was considerable, he never showed it in the pulpit, except by bringing down the great truths of God to the level of common capacities." He sometimes used to repeat to his acquaintances the saying of the great Usher, "It will take all our learning to make things plain." It is the testimony of an English divine, who heard him for some time about the year 1770, that his grave appearance in the pulpit, and his solemn, weighty, and energetic manner of speaking, used to affect him very much. "Certainly," he adds, "his preaching was close, and his address to the conscience pungent. Like his Lord and Master, he spake with authority and hallowed pathos, having tasted the sweetness and felt the power of what he delivered."*

DR. CAMPBELL'S MODE WITH HIS STUDENTS.

[Dr. Waugh while preparing for the sacred office, [illegible] some time in attendance upon the lectures of Dr. Campbell, of the University of Aberdeen, Scotland.]

Dr. Campbell had distinguished himself in the cause of religion by his "Essay on Miracles," one of the most acute and convincing treatises on that great and fundamental doctrine of revealed religion that has ever appeared. His prelections were highly esteemed for the just and original views which they afforded of Divine truth, perspicuously expressed, and ably illustrated by criticisms on the Greek, Hebrew, and Chaldaic languages, with all of which he was familiarly acquainted. The high respect in which he was held as a Biblical scholar, has been amply justified by the publication of his Translation of the Four Gospels, with the accompanying Dissertations,—a work of profound erudition, calculated to raise the fame of his countrymen in this department of literature. We insert the following short specimen of the manner in which this learned and able divine was accustomed to instruct the theological students who attended his class:—

"Gentlemen, the nature of my office has been much misunderstood. It is supposed, that I am to teach you everything connected with the study of divinity. I tell ye honestly that I am to teach you nothing. Ye are not schoolboys;—ye are young men who have finished your courses of philosophy, and ye are no longer to be treated as if ye were at school. Therefore, I repeat it, I am to teach you nothing; but, by the grace of God, I will assist you to teach yourselves every thing.

"Begin with studying the Scriptures in the original languages; attend carefully to the distinction, that should always be made, between classical or pure Greek, and the Greek of the Septuagint and Testament, where the words, taken separately, are pure Greek, but where the idiom of the language, and even the acceptation of many of the words, is derived from the Hebrew, the Chaldaic, or the Syriac. Be acquainted with the civil history, the manners and customs of ancient times and nations, especially with that of the Jews, where the reading of Josephus will often be useful. But whatever books you read occasionally, read the Scriptures frequently. Mark the different passages which you do not understand, read them with patience, not being too anxious to understand everything at the first reading over; but persevere, and read the Scriptures in the original a second and a third time; and, without consulting any commentator, those difficult passages will become fewer as your knowledge increases. Read the Scriptures also with modesty, neither being too full of yourself, nor supposing that human reason can always comprehend divine mysteries; and read them always with fervent prayer to God, the source of wisdom, and light, that he would assist and direct you in your researches after truth. Do not complain that you want books, when you have the Scriptures themselves in the original languages. If you have a Hebrew Bible, a Septuagint, and a Greek New Testament, you have the most necessary and the most useful of all books to a Christian divine. Read carefully all the versions which are given of disputed passages; make much use of versions, and compare them all carefully with the original. Read the Vulgate, though a translation authorized by the Romish Church, as well as the versions of individuals, such as Castalio, Beza, Junius, and Tremellius; and also Houbigant, if you have access to his translation. You cannot be hurt by reading versions, and comparing them with the original. But put no confidence in commentators; consult them sparingly; never use them till the last, and then use them only as dictionaries. In this view, however, read commentators of all parties; and judge of them more from their freedom of thought, abilities, and erudition, than from considering to what party they belong."

DR. WAUGH'S SELF-DISTRUST.

While in preparation for the ministry, Dr. Waugh appears sometimes to have labored under very considerable discouragement, regarding his becoming a public teacher in the church. He experienced a good deal of difficulty in composition; he was doubtful of his ability to make useful discourses, and apprehensive that he should never attain to respectability as a preacher; and the more he reflected on the deep and awful responsibility of the Christian ministry, his mind was involved in deep uneasiness and perplexity. So far from rushing forward into the sacred office as some have done, without fear or solicitude, it required every encouragement on the part of his friends, supported by weighty arguments and motives, to prevail with him to receive license as a preacher of the Gospel.

On this subject he had laid open his mind to a confidential friend, then settled in the West Indies; and the following letter is written in reply:—

TORTOLA, Nov. 11, 1776.

"MY DEAREST FRIEND:—You tell me that I probably shall never hear your declamations: this may be so, but I hope it will not be owing to the impediments you point out, viz. the difficulty you find in the composition of your discourses. Follow my advice, and I'll warrant a speedy removal of them. I recommend to you neither to be too vain, nor too diffident, of your own abilities. Of these extremes, *inter utrumque tene, medio tutissimus ibis*. The attending to the former will induce you at all times to acknowledge your dependence on Divine aid; and while you reflect on the latter, you will be stimulated, as a rational agent, in the use of means.

Your good opinion generally of the parts and abilities of others, makes you diffident of your own. Your aspiring genius ardently desires to equal, if not excel, your contemporaries; while your generosity of heart, and your favorable opinion of others, fetter you with the chains of despondency and imaginary disappointment. The desire of approbation was implanted by God in the soul of man for excellent and laudable purposes,—one of which is obviously intended to stimulate men to make the Divine approbation their chief and ultimate object; beware, therefore, lest this desire should look no farther than the approbation of men. Satan, though not omniscient, nor yet omnipresent, is well acquainted with our weak side, and watches our unguarded moments, and lays his snares accordingly. Perhaps he is apprized, that by your instrumentality, many may be converted to righteousness, and a great inroad made on his dominions. He is, perhaps, permitted to tempt you with an ardent avidity of human applause, and despondency of ever attaining it. But, my dear sir, let this be the inscription on your life, *Nec aspera terrent*. I therefore adjure you to consider these discouragements as temptations, every one of which is an alarm to you to learn your own exercise before you commence to be a leader of others. Your glorious Captain suffered the same treatment when tabernacling with the sons of men; and does the servant expect better treatment than the Master? Temptation, meditation and prayer, were the preparation for his public ministry; and this is an excellent school for training all his ambassadors, and is often the academy where his most valuable servants acquire the principal part of their education.—This informs them that man's science is the culture of his heart.

You tell me the office of a clergyman is awful and important. I heartily congratulate you on account of being one who thinks so; for too many rush into that sacred office with less premeditation than I open a store, or sit down at my desk. I acknowledge it is awful and important; yet it is honorable, advantageous, and, if faithfully executed, receives an exceeding great though gracious reward. Persevere, therefore, my dearest sir, in the diligent prosecution of your studies; keep a constant intercourse with heaven by prayer; and let the awfulness and importance of the ministerial office not intimidate you, but spur you on to double your diligence in preparing you for its faithful discharge; and take this for an encouragement, and as an evidence that the Lord has need of you, that, in the course of his providential dispensations, he has revealed to you that the office of a clergyman is awful and important.

The aid of my prayers you may always depend upon, while a serious reflection on the long-suffering patience of God, on the unbounded love of Christ, and the grace of the Holy Spirit, continuing to strive against the corruptions of my own heart, incites my attention to the supreme interest of my dearest friend.

Yours ever and unfeignedly, G. G.

* Dr. Waugh long afterwards used to mention the following anecdote of his venerable instructor, which had occurred within his own knowledge:—It happened that at some public solemnity, where "an infidel blade" was one of the audience, Mr. Brown was preceded in ministerial duty by an ambitious young man, who delivered a very eloquent and florid address—the old divine following in one equally remarkable for its simplicity and earnestness. "The first preacher," said the sceptic to one of his friends, "spoke as if he did not believe what he said; the latter, as if he was conscious that the Son of God stood at his elbow."

GARRICK'S PRECEPTS TO TEACHERS.

The celebrated Garrick, having been requested by Dr. Stonehouse to favor him with his opinion as to how a sermon ought to be delivered, the English Roscius sent him the following judicious answer:

MY DEAR PUPIL.—You know how you would feel and speak in a parlor concerning a friend who is in imminent danger of his life, and with what energetic pathos of diction and countenance you would enforce the observance of that which you really thought would be for his preservation. You could not think of playing the orator, of studying your emphasis, cadences, and jestures; you would be yourself; and the interesting nature of the subject impressing your heart, would furnish you with the most natural tone of voice, the most proper language, the most engaging features, and the most suitable and graceful gestures. What you would thus be in the parlor, be in the pulpit; and you will not fail to please, to affect, and to profit.

A SETTLED MINISTRY. Richard Baxter cites, amongst the causes of the success of his Ministry at Kidderminster, the fact that he was settled amongst the same people 16 years. "For," said he, "he that removeth oft from place to place may sow good seed in many places, but is not likely to see much fruit in any, unless some other skilful hand shall follow him to water it. It was a great advantage to me to have almost all the religious people of the place of my own instructing and informing; and that they were not formed into erroneous and fallacious principles before, and that I stood to see them grow up to some conformedness and maturity."

HINT TO MINISTERS.—The Rev. J. Brown, of Haddington, tutor in divinity to the Associate Synod, in a letter of paternal counsels and cautions to one of his pupils newly settled in a small Congregation wrote thus:—"I know the vanity of your heart, and that you will feel mortified that your congregation is very small in comparison with those of your brethren around you; but assure yourself, on the word of an old man, that when you come to give an account of them to the Lord Christ, at his judgment-seat, you will think you have had enough."—*Life of Dr. Waugh.*

CLERGYMAN'S LIFE. To a person who regretted to the celebrated Dr. Johnson that he had not been a clergyman, because he considered the life of a clergyman an easy and comfortable one, the doctor made this memorable reply:—

"The life of a conscientious clergyman is not easy. I have always considered a clergyman as the father of a larger family than he is able to maintain. No, sir, I do not envy a clergyman's life as an easy life; nor do I envy the clergyman who makes it an easy life."

Obituary.

FOR THE PURITAN RECORDER.

REV. WILLIAM ELY.

One hundred years ago, there lived in North Lyme, Ct., a godly man, by the name of Richard Ely. He was deacon of the church in that place; and from records of him, it appears, that he adopted the resolution, "As for me and my house we will serve the Lord;" and that he was encouraged and comforted by the declaration; "And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee." Deacon Ely's family embraced six sons, all of whom became the hopeful and professed followers of Christ in youth, and lived to advanced age to adorn their Christian profession. Two of them, the oldest and the youngest, Richard and David, became ministers of the Gospel; and two others became deacons in Christian churches. David was graduated at Yale College 1769, and became pastor of the church in Huntington, Ripton Parish, Ct. For twenty-eight years, he was a Fellow of Yale College, was honored with a doctorate from Dartmouth College, and was taken from his long protracted and useful labors in 1816.

Richard was graduated at Yale College in 1754, was pastor of a church in Guilford, and afterwards of the second church in Saybrook, Ct. and died in 1814, in the eighty-first year of his age, and the fifty-seventh of his ministry. Previous to his decease, the six aged brothers, and brethren in Christ, assembled at the dwelling of the oldest brother, and then, for the last time in this world, mingled in the public worship of God, soon to worship him in the upper temple.

Rev. Richard Ely was blessed with a numerous family, embracing, however, but two sons, the Hon. William Ely Esq. of Hartford, and the late Richard Ely, M. D., of Saybrook, Ct. Doctor Ely married Louisa Bliss of Wilbraham, Mass., and was the father of the beloved minister of Christ, whose name stands at the head of this article, and whose recent death is so much lamented.

Rev. William Ely was born in Killingworth, June 27, 1792. He early exhibited an amiable, sympathising disposition, a fondness for books, and a facility for acquiring knowledge. At seventeen years of age, he entered Yale College. In the class of 1813, which, it is said, contained an unusual number of good scholars, and of men who have been extensively useful, he occupied an honorable standing. It was during the period of his collegiate life, that he was hopefully renewed by the Spirit of God, and with many others of his class-mates, commenced his Christian course. His mind and his heart were directed to the ministry of the Gospel, as the calling in which he could best serve his Lord and Master. Before engaging in theological studies, however, he was for one year the acceptable and useful teacher of the academy in Weathersfield. It was in the autumn of 1814, that an acquaintance and an intimacy commenced between him and the writer, as fellow students in the Seminary at Andover, and which has been continued without interruption, and with increasing confidence and interest for thirty-six years. Mr. Ely's room-mates in the Seminary at Andover, were Professor Fisher of Yale College, who promised to do so much for the cause of science, and whose early death in the ship Albion on the coast of Ireland, occasioned great lamentation; and Rev. Levi Parsons, the Apostle John among the disciples of the Seminary, the companion of Rev. Pliny Fisk, as pioneers of the Syrian Mission, and whose remains will be called to the resurrection of the just from Alexandria in Egypt. Ever did Mr. Ely cherish in most respectful and affectionate remembrance, these his intimate companions whose usefulness in life a mysterious Providence terminated at so early a period. Mr. Fisher was not a professor of religion, but he was very discriminating in reference to doctrines and Christian experience. It would not have been considered amiss, had Mr Parsons said to his fellow students: "For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward." He was eminently a godly man; and there were others in the Seminary, to appearance equally so. The worthy Professors endeavored to make the impression, that deep-toned piety—a humble walk with God—was the first qualification for the Christian ministry; and they were successful in their endeavors.—Much study, conversation and prayer, were bestowed on the evidences of regeneration, and progressive sanctification. Besides a weekly meeting for conference and prayer with the Professors, the students often met by themselves, in classes, or otherwise, for the same object. There were days of humiliation, fasting and prayer, observed by all connected with the Institution; and there were seasons of frequent occurrence consecrated to the same purpose, in a more private manner. And there were evidently periods of the special descent of Divine influence, and a revival of God's work in the hearts of these disciples. With such associates, and in such scenes was Mr. Ely prepared for the ministry of the Gospel. He was an accurate biblical scholar, and obtained clear views of the system of God's revealed will, and of the workings of Divine grace in the human heart. Though quite cheerful and companionable in his natural disposition, with a full flow of spirits, he was, however, acquainted with the plague of his own heart, and repeatedly experienced seasons of heart searchings, which were painful to endure.

Leaving the Seminary at Andover in the autumn of 1817, Mr. Ely became pastor in the church in Vernon, Conn., in 1818; and in 1820 he was married to Miss Harriet Whiting, of Hartford, who, with a mother's cares and a mother's prayers, aided him in rearing up six children; and who was, to his great affliction, called to pass through the valley of the shadow of death at Easthampton, Mass., in 1846. He was a highly acceptable preacher to persons of all ages, in his own and neighboring congregations; but he was peculiarly interesting, and profitable to the young; and the youth of Vernon received his special attention; for which many of them have had occasion to bless God. His was a successful ministry in that place, though of short duration. More experience in the parties concerned would, doubtless, have prevented its early termination.

After his dismission from the church in Vernon, Mr. Ely labored with much success, in Conn. and Mass., till he was called into the neighborhood of his former residence, to take the pastoral care of the

church in North Mansfield, rendered vacant by the death of the venerable Dr. Welch. Here he continued till 1841. During that period, as before, he acted the part of a sound, discrete, faithful pastor. And in some respects his example is worthy of special regard. Though connected with a society of limited pecuniary resources, without an inheritance of any considerable amount, and with a rising family to support on a salary of $400, he took a prominent place in benevolent operations. No person could then be found in the region, who was more ready and liberal in giving to any and all benevolent enterprises, which had God for their author. He was the first person who presented his offering for the founding of the Theological Institute of Conn.; he has since presented his annual contributions for its support, and he has remembered it in his "last will and testament." And it is known to the writer, that, for many years, the Foreign Missionary Society did not receive from his scanty resources less than $30 annually. And this is a specimen of his giving to other objects of charity. And in all associated action for the advancement of the cause of Christ in his vicinity, he was ready to take a part, and sacrifice time and strength. While he was much devoted to the religious instruction of the youth in his own congregation, he efficiently and gratuitously, for many years, discharged the duties of Secretary of the Sabbath School Union of Tolland County, which caused him much labor at home and abroad. Many will remember him in connection with the temperance reformation, and that whenever there was a gathering in the region for the promotion of that reformation, *he was there*, and ready to advocate the cause in a speech fitly spoken. During his ministry, he was punctual in attending meetings of Association, of Consociation, and also of his brethren in the ministry for mutual improvement. In short, he appeared to have a hand, a head, and a heart ready for every good work.

God's ways are in the mighty deep. On this, his servant, God saw fit to bring a mental infirmity, which, at times, disqualified him for the discharge of duty, and brought upon him and his family a deep affliction. He was dismissed from the church at North Mansfield, removed to North Coventry, and thence to Easthampton, Mass. Much of the last nine years of his life he occupied in occasionally preaching in vacant congregations, and for his brethren, and in teaching youth. During this time he was repeatedly solicited to resume the pastoral office, but judiciously declined the responsibility. It would appear, that early in his Christian course, he formed the unyielding purpose to encourage, aid, and comfort faithful Pastors in their appropriate work. This purpose was most clearly developed, when destitute of a pastoral charge, and in circumstances to assist those, who ministered to him and his family the gospel. Their reputation and rights were dear to him, and he was not slow to manifest his respect for them. And when his services were requested in prayer and conference meetings, in visiting the sick, or in conversing with awakened sinners or bereaved saints; they were, if possible, cheerfully rendered. As he was a good minister, so was he a good parishioner. Thus he lived, till God separated him from labors and afflictions, to enter on the rest which remains for the people of God. He died on the second day of November, cheerfully submitting to the divine will, and joyfully trusting to him who gives victory over death and the grave. His funeral was attended by neighboring clergymen, and a large concourse of people of Easthampton. And after appropriate services with an affecting address from the Pastor, Mr. Stone, "devout men carried" him "to his burial and made great lamentation over him." G. A. C.

Coventry, December 4, 1850.

THE PURITAN RECORDER.

BOSTON: THURSDAY, DEC. 12, 1850.

A SPIRIT OF GRACE AND SUPPLICATIONS.

If there were among Christians a special movement of mind to the work of intercessions—if throughout our churches, there were a broad and earnest engagement in prayer, for the out-pouring of the Spirit, that state of things itself would justly be called a revival. If the mass of Christian minds were roused in this direction—the individuals being not only in earnest themselves, but careful to stir up each other's minds to the work, and to increase their power by acting in concert, we should from this very earnestness infer, that God had poured out upon them a spirit of grace and supplications. Such a general movement of mind in that direction, attributable to no visible cause, would be referred to the Spirit of God. And God does not set the heart of his church thus in motion for nothing. He never says to the seed of Jacob—"Seek ye my face"—in vain.

But are there no human means, by which such a special movement of sanctified mind can be secure. Human minds are as susceptible of being moved by human persuasions to this duty, as to any other. Grace is administered, in a way, to give the fullest employment and encouragement to the reciprocal action of sanctified minds, and it is instructive, to see how careful Paul was in all his letters, to enlist his brethren every where in concurrent supplications. He did what in him lay, to stir up the whole Christian world, to unite in supplications with him and for him, that the Word of God might have free course. Here is an impressive example for us. Let Christians every where follow it—cultivating in themselves a habit of earnest intercession for the Spirit, and provoking fellow Christians to concerted action with them; and they need have no trouble, to define the limits between human and divine agency in the matter. For just as far as their efforts reach the minds and hearts of others—just as far as they succeed in increasing the volume of effectual prayer going up from the church—just so far are they instrumental in securing the pouring out of the spirit of grace and supplications. Let this so desirable result be gained, and it will be the work of God, and one in which men will have been "workers together with God." Here then is a tempting field of duty, into which every one, who has power with God in prayer, and power with man in persuasion, should be prompt to go forth.

We need among Christians a deeper realizing, that God does bear prayer, and that prayer is a plain matter of asking and receiving, and that it is, therefore, a method in which a sanctified mind may act with great force, concurrent with the work of salvation. We talk of the *efficacy of prayer*, but we have not begun to realize it as we may. The efficacy of prayer! All the wonderful works of God's grace upon the world, in the unfoldings of his plan of redemption are examples of it. For all these things he has been enquired of by the house of Israel. The agencies of redemption move in a circle; and a blessed circle it is. God intends a work of salvation by his Spirit, in a particular place, or on a particular person. But he will do it in answer to prayer. So his Spirit, that makes intercession in believers according to the will of God, indites in the heart of some one or more Christians, a prayer for that gift of the Spirit. Earnest desires and longings of soul are kindled for it. The spirit of Christ enthroned in the heart, makes intercessions for it, while Christ interceding in heaven, secures the answer to the prayer. Though God is more ready to to give his Holy Spirit, than parents to give bread to their children, he has wise purposes to answer, in making the asking of some intercessor a condition of the gift. "Thus saith the holy One of Israel, and his Maker, Ask of me things to come concerning my sons, and concerning the work of my hands command ye me."

If saving agencies thus revolve in a circle beginning at the heart of eternal love, brought down and communicated to Christian hearts by the Holy Spirit, and sent forth from them in earnest desires and unutterable groans, and these coming back to act on the heart of the eternal Father, according to the laws of mind, and as the pleadings of a child prevail with a father, then it is plainly our duty and interest, to connect ourselves with this circle, as we may. Being connected with it by the interceding spirit of Christ dwelling in us, we both act and are acted upon by that spirit. The more we act, the more we are acted upon, and *vice versa*. And our own agency in the case is as indispensable a* that of God; for no desires are wrought in us which are not wrought out by us. And while we know not what we should pray for, as we ought, till the Spirit make intercessions in us, such is the Christian's connection with this circle of saving power, that there is unlimited scope for his cultivation and increase of his spirit of prayer, and his power of intercession. Ye then who make mention of the Lord, keep not silence, and give him no rest, till he establish and make Jerusalem a praise in the earth.

RAISING THE STANDARD OF BENEFICENCE.

In previous numbers, we have shown that this cannot be done, without a process of educating the public mind to principles and habits of beneficence, under a rule which God has given, and that he has given a plain, simple and all comprehensive rule for this purpose. Of this rule which he has given in 1 Cor. 16: 1, 2, we have shown, that it is a condensation of the main substance of all the details on the subject of almsgiving, contained in other Scriptures. And we commenced showing the peculiar adaptedness of this rule, as an instrument bringing the mind of the Christian public up to the desired standard. We have spoken of its adaptedness as containing something simple and definite, to be proposed to individuals, as a regulator of their habits; and secondly, we showed that this proposal facilitates success, by evading all questions, as to how much any one ought to give—leaving that entirely to his own conscience, and yet making it sure, that he will give something in a way to bring conscience into exercise.

We have now another consideration to add, to show the same adaptedness of this rule, to take effectual hold of the public mind when properly inculcated; that is, *that it allows us to plead a divine authority*, a thus saith the Lord—to enforce a practice, which is sure to give a steady activity to the conscience, and an effectual formation to the benevolent habits. The rule requiring us on the first day of the week, to lay aside for the Lord's treasury, what the prosperity which he has given warrants—whether that rule be understood in a stricter or broader sense—embodies the substance of what God by inspiration has taught, on this whole subject; and it stands forth to our conscience clothed with all the divine authority, which attaches to each and all the precepts which impose this duty. If Christ says—"Freely ye have received freely give"—"Give alms of such things as ye have"—if a prophet says—"Bring ye all the tythes into the store house"—if an apostle says—"Every man as he purposeth in his heart, so let him give"—all the sense, and of course all the authority with which they spoke, utters itself in these words. And we may say the same of *all* the inspired inculcation of the same duty. As the command, to "Remember the Sabbath day and keep it holy," covers all the specific acts, exercises and abstinences from acts forbidden, which occur in other Scriptures touching the Sabbath, and so comes to the mind with the aggregate Divine authority of the whole—so does this rule speak to the conscience with a like aggregate force of Divine authority. For as often as God has spoken a precept, which forms a part of the material of this rule, so often has he virtually authorized the rule itself, in the principle and essence of it. The fact that the rule is an epitome of all that the Scriptures teach on the subject, attaches a peculiar emphasis to the assertion, that God requires this of us.

Now, in moving the public mind—that is, in moving individuals and social circles and congregations to their duty of beneficence, it is a vast advantage to have such a rule of which we can say—"God requires your adoption of at least, the spirit and essence of this specific rule." Suppose the duty of a Sabbath rest had been inculcated in general terms, but with no specific law—no law telling how often to rest, but leaving it to each one's judgment or inclination, to refrain from labor for religious ends when he would. Who does not see, that it would be next to impossible, to make any progress in inculcating on the public mind the duty of resting from labor for the sanctification of the heart? And who does not see, what an advantage we have, in being able to say, that God explicitly requires one day in seven to be kept as a day of holy rest: [illegible] it is with the process of inculcating the duty of giving alms for the sanctification of the heart. It is a vast advantage to have the whole duty brought within the compass of six lines, and this backed by a "Thus saith the Lord."

And if ministers and Christians generally, who feel the importance of bringing the churches up to a higher standard of giving, would enter into the true conception of the Divine Lawgiver, in giving this rule, and take it up first as a rule of their own life and practice, and then commend it to the adoption of others, each in his several circles of influence, they would soon find what a ready instrument it is for such a purpose. When they come to say, "Here is a law of God, which you have not obeyed," they utter that, which demands attention—which awakes the mind—first, it may be to resistence, but as a serious mind cannot long resist so distinct a voice of God, it is very sure to gain ultimate assent, when it secures attention.

Let any one come under the conviction, that this rule of Sabbath gifts is as indispensible to the fullest spiritual thrift, as in the habit of daily secret prayer, and then that God requires it of him, as really as he requires a Sabbath rest, then he is armed with a power to break the slumbers of his fellow Christians, touching a duty so important. He awakes upon their ear a voice of God, of which they have been unaware.—He makes them see, that one plain command of God has never been obeyed by them—that however they may have obeyed the promptings of a benevolent heart, and some general sense of duty in giving alms without system, they have never done the duty that this rule lays upon us.

The assertion, that God requires this very thing, and that what he requires of us in alms-giving, cannot be rendered without our systematic observance of the rule—the assertion that the system which the rule involves—and that the connection of alms with the Sabbath—and the regular estimate of the proportion of gifts to our ability to give—and the consequent formation of habits of giving and expanding the heart by such habits—the assertion that all these are distinctly required by that Redeemer, who, in the temple of God sits over against the treasury with his eye on those who cast in their gifts—such an assertion startles the mind, and rouses a spirit of inquiry. And this is the very thing needed to precede any favorable change of our public habits of alms-giving.

Let then the reader give his special thought to the fact, that this rule of Sabbath gifts is a law of God, laid on him with as much reality and distinctness, as it were a special order sent out from the court of heaven, under the hand of Christ, commanding him by name, to do his alms in the form and manner there described. Let it be well considered, that all who refuse to obey the spirit of that rule, are sinning against as plain a law of God, as those who profane the Sabbath. It is not for us to say, that we know of a better way of answering those claims on us for benevolent action, or that we know of a better way of cultivating our spiritual character. God has spoken, and silent obedience is our best reply.

THE CHRISTIAN'S PLEASURES.

Why is it that men of spiritual mind are so decidedly opposed to the fashionable amusements of the world? Whence their disinclination to frequent the bar-room and the ball-room? Why do they so instinctively shun the theatre and the gambling saloon? How is it that they have such a disgust for the trashy novel and the sickly love-tale? What is it that makes them take a more deep and delighted interest in an obscure prayer-meeting, or a retired conversation on religious themes, than is ever felt in the wildest and gayest scenes of revelry and dissipation?

It is not a misanthropy which grudges to see and share the happiness of others, Nor yet is it a wretched superstition which regards a smile as a sin. Nor is it *only* because they are opposed on principle to such amusements as being of a demoralizing tendency, and a most certain to draw off the soul from God and the thought of eternal things,—though this, with them is a settled principle.

Their disrelish for such pleasures as the world prizes so highly, and adorns with such cost and luxury, is like the disrelish which a man feels for course and unpalatable food, after he has been feasting on royal dainties. The "bread of heaven" has spoiled their appetite for the dust-apples of Sodom and the flesh-pots of Egypt. Their utter indifference to those worldly amusements is like that of one who has outgrown the follies of youth, and the toys of his childhood; and only wonders how he could ever have felt any interest in such trifles. "When I was a child," says an apostle, "I spake as a child; I understood as a child; I thought as a child; but when I became a man, I put away childish things." The joys of religion are so elevated and manly, that the soul which has once become addicted to them cannot bring itself to stoop to the low gratifications of the world. Who would turn from angels' bread to feed on the husks of earth? Who would withdraw from the exalted blessedness which is proper to immortals that he may glut himself with the beggarly elements of this world? The Christian will adhere to his own ennobling enjoyments, though all men may "think it strange that he runs not with them to the same excess of riot," wherein alone they look for any felicity. He discards merely fashionable pleasures, not from pride, self-will, superstition, or unsocial melancholy; but chiefly because he has found a far higher good, which has destroyed his relish for meaner joys.

OUR NEXT VOLUME.

As we are near the completion of our present volume, and the beginning of the next, we wish to remind our friends, that this is the time which is most favorable for their aid in extending our subscription and the influence of our paper. The zeal and co-operation of our friends, scattered over the country, is a better reliance for permanent increase, than the labor of travelling agencies. And of late, we have made much less effort than formerly, through such agencies. Our main reliance is upon self-appointed agents. And while we are ready to make all proper pecuniary acknowledgements of the aid which our friends afford us, we rely very little on such inducements to their action for us. We have, we trust, among our subscribers, a goodly number, who, from love to the principles which we sustain, and the influence which our paper exerts, and from a sense of the importance of sustaining the right, are willing to put forth some zeal and labor, to strengthen our hands. We have in former numbers, made a full and frank exhibition of our resources, from which our friends may know, what occasion and encouragement there is for their exertions; and how aid now offered us, will result to the common good.

As to the form in which they can aid us, the circumstances of each must decide. Some may have a friend here and there, with whom a few words will secure a subscription both to his advantage and ours. Some will find it consistent with their other engagements, to act as local agents for us in their own town or parish. Others who cannot do this, may know of an individual, who would be suitable to undertake such an agency, who needs but a suggestion to induce him to do it. Others may see a way open to extend our list, by engaging a number to take the paper in clubs, to secure the reduction of the price. And some of our brethren in the ministry, may see the way open for them to commend our work to their people in some more public way. And others may see other ways open to them, which have not occurred to us.

Those who approve of our work, may find that they can aid the cause of religion through the press, as effectually by extending the influence of the press in our hands, as in the hands of the benevolent societies that exist for the Christian use of the press. For in this case, they can aid it without money. Every new subscriber secured, pays for his own reading; and for that reason is more benefitted than if it came gratuitously. And the word spoken in season, to secure that subscription, opens a steady channel for religious instruction from the press, to another family for a year, and perhaps an age. On these, and other grounds, which will readily suggest themselves to our friends, we ask their co-operation, in giving breadth and force to the influence of our paper.

We have not been, as our pages will show, sparing in expense. We have within the last month, presented our columns in new type, and we show as fair and attractive a page, as any other paper. And it has been, and will be our aim, to do what a generous expense can do, to fill our columns with the richest and most fitting materials. Our object is to secure the aid of writers, who have a tact for saying much in a little, and for writing short and pithy articles—such as taken together will give our pages an engaging and expressive countenance. This is a rare gift. To secure articles, learned, elaborate and long, such as are suitable for quarterlies, is much easier, than to secure those produced in a style suitable for our occasions. Whatever may have been our past success in this, our aim will be to higher attainments.

AGITATION RESPECTING POPERY.

The last British Banner comes to us filled with the records of the discussion relative to Popery. The assumption of power by the puny man, who claims to be head of the Church, has stirred up Saxon Protestant blood to a fever heat, Dissenters are moved as well as the Episcopal Church.

Rev. E. Bromfield, an eminent Dissenting minister in London, recommends to Dissenters the presenting of a petition to the Queen, embracing the following topics. The Banner contains the form of petition, but its length prevents us from transfering it entire to our columns.

1st. The petition describes the abominations of Popery, by quotations from the Bible, and as it has been developed in its past history.

2d. It enumerates the causes, which have led to the Pope's assumption of power.

First. Because, for some years past, many of the clergy of the Established Church in England have imbibed opinions in accordance with the Romish Church.

Secondly. Because, as the natural result of opinions so imbibed, many of the said clergy have entered the Romish Church.

Thirdly. Because, the prevalence of what is called Puseyism amongst the said clergy now in the Establishment has led the Pope to expect an extended sympathy within its pale.

Fourthly. Because of the existence of doctrinal errors in the Book of Common Prayer, in unison with the errors of Popery.

Fifthly. Because of the unscriptual connexion of the English Episcopal Church with the State, your Majesty being recognised as its Supreme Head.

Sixthly. Because, of the undue countenance which Popery has of late years received from your Majesty's responsible advisers and the Senate of the nation.

The petition makes suggestions to Her Majesty, which it would be well for her to follow.

First. To liberate the English Episcopal Church from its unscriptural alliance with the State.

Secondly To renounce the title which you now hold as Supreme Head of that Church.

Thirdly. To apportion so much of the property of that Church to its clergy as shall comport with their respectable maintenance and efficiency, and appropriate the remainder of its revenues to the exigencies of the State.

Fourthly. To abolish altogether the present Protestant Bishoprics, and cause a law to be enacted making it unlawful and a high political offence for any person whatsoever, either Protestant or Roman Catholic, to receive or assume the title of cardinal, archbishop, bishop, archdeacon, or other ecclesiastical dignity, in connexion with any territorial arrangement within your Majesty's realms.

Fifthly. To cause a law to be passed, placing all religious sects on perfect equality, allowing all parties to have free and unfettered action in the propagation of their opinions, so long as such parties were loyal to their Sovereign, faithful to their country, and disturbed not the peace of the land.

That your petitioners, conceiving that they have imbibed their principles from the religion of Jesus, abhor the thought of persecution for conscience' sake; they therefore humbly pray your Majesty to sanction the adoption of the above suggestions, as those which, when acted upon, will leave truth to fight its way amongst the errors of the times, neither checked on the one hand, nor unduly patronised on the other, by the arm of power.

We hope that whatever there is of Puritanism, either in the Establishment, or among Dissenters, will be aroused, and one undivided phalanx will march against the common enemy. Popery is unchanged. It is still "Babylon, the great, the mother of harlots, and the abomination of the earth." It is still "Anti-christ," or "Mystery, drunken with the blood of the saints, and with the blood of the martyrs of Jesus."

THE KIRCHENFREUND.

The November number of this excellent publication went astray, and was lost from sight in our huge *pamphletarium*. The other day it turned up again, and we found that the amiable and accomplished editor, for whom we entertain a true *hoch-deutch* respect had honored us with a long and elaborate castigation, in which he does his best to make us wince. But notwithstanding his well-meant endeavor to fetch a little blood, we confess ourselves to be only sensible of a very gentle and titilating operation. We had no suspicion that our worthy brother had run up such a large score against us, for our anti-germanism and its supposed peccadilloes. We are sure that the occasion of his recent excitement was very small indeed. We had received a big pamphlet from the pen of Dr. Nevin, maintaining the papistical doctrine of the real bodily presence of Christ in the elements of the Lord's Supper. As there is scarcely any body in New England who cares one *pfennig* for this controversy, especially as conducted by Dr. N., we turned the matter off with three or four lines of harmless pleasantry at his expense. But, unfortunately, the Germans do not understand fun. They have no sense of the ridiculous; and this is what makes it so hopeless that ever they will be able to see the absurdity of their extravagant speculations and want of practical common sense. They are hearty eaters, hearty drinkers, and even right down hearty thinkers; but,—alas and alas!—they are not hearty laughers; and when they do laugh, from not understanding the science of it, they are quite sure to laugh in the wrong place, and at the wrong time. Henceforth we will strive to treat their solemn foibles with a gravity as saturnine as their own.

Religious Intelligence.

RELIGIOUS WAR.

There has been a religious element in the commotions, which for some months back have threatened war between Prussia and Austria, involving the smaller German States attached to each. A German correspondent, who is a Romish priest, writing to the *Univers*, a Romish organ published in Paris, says:—"It is impossible for the two principles to subsist together; one or the other must be destroyed. Protestantism must be put down by force of arms, and will be put down!"

If this be the sentiment of the Romish interest in the world, it would seem to prove them to have reached a point of desperation. For such a war for the extermination of Protestantism in the land of Luther, could not reasonably be expected to be undertaken, without involving all other nations interested for or against Protestantism. And to say that the two principles cannot subsist together in Germany, and that Protestantism there must be put down, is to say the same for the world—is to say, that all Christendom must be summoned to one decisive debate between Romanism and Protestantism on the field of battle! If there is such a decline of Protestantism as Bishop Hughes celebrates, such desperate counsels should not have been divulged.

Yet there is nothing marvellous in the fact, that when the conflict between light and darkness has become so active, as it now is in Europe, and when the war of opinions is giving so much disquiet to the friends of despotism, and when it is becoming more and more apparent, that liberalism as opposed to despotism is the natural fruit of the Protestant religion—"the rulers of the darkness of this world, should feel themselves driven, to appeal to arms. And prophecy in no way assures us, that there will not be such a scene of universal violence and blood, as such a war would create, to signalize the annihilation of the Romish power. Such a bloody empire as that of the Pope's has been, could hardly be expected to yield the ground, without celebrating one carnival in carnage—without showing its proper temper in its dying pangs.

OPPOSITION TO RELIGIOUS LIBERTY.

We learn from a late number of *The Friend of India*, that a memorial is about to be presented to the Court of Directors, for the repeal of the law for the Establishment of religious liberty throughout British India. The parties to this movement comprise the most influential, the most wealthy and best educated members of the native community. They believe that every convert to Christianity ought to forfeit all his ancestral property. This movement originates in a hatred to Christianity, which pervades the minds of the bigoted, equally with those of the intellectual Hindoos. This detestation of Christian truth is manifested more among the educated Hindoos than among those, who still believe that the Sun goes round the earth, and that the earth rests on the head of a tortoise. The natives are still joined to their idols. They still wish to make human sacrifices, and burn their widows upon the funeral piles of their husbands.

This petition will never be granted by the Court of Directors. It however shows that the light of science and Christianity has not made so much progress as to exhibit fully the folly of heathenism. They are not yet ashamed of their idols, neither have they cast them away.

It likewise manifests that Christianity has shed so much light as to stir up the enmity of their hearts, and they long for the return of idolatry. In every country where the light of Christianity is beginning to shine the enmity of the human heart will be disturbed, and in various forms manifest itself. This should by no means discourage the friends of Christianity. It is sure evidence that light is dispelling the darkness, which has for centuries covered the people. A war has commenced which will never terminate until all the nations are subdued to Christ.

TRUTH FROM THE RIGHT QUARTER.

The recent attempt to re-establish the Popish hierarchy in England, has roused not a little feeling in the Established Church of that country, one effect of which, was, the extensive observance, by public religious services, of *Guy Fawke's Day*, (Nov. 5.) the anniversary of the famous Gun Powder plot. The eloquent Melville, it seemed, preached on that day to a crowded audience, on Luke 9, 54-56, inclusive. In the course of his sermon, he said, "Let us of the establishment be ashamed that we give the Pope occasion to think that his time for action has come." And again, "*It is no part of good churchmanship to denounce dissent, nor to compliment popery.*" And still again, "*There is a theology in our church, that speaks slightingly of Protestantism, and the Reformation: but it is a theology which would give up the rights of conscience, the freedom of the State, and the Christian's hope of heaven.*" And he charged his hearers, in conclusion, to "study carefully the difference between a Protestant and a Papist."

All this is *truth from the right quarter*, and if the established church of England, and her imitator, the Episcopal church in this country, could frequently bear such lessons, it would tend to narrow the bigotry, and enlarge the charity of each, and to guard them from those tendencies to Romanism which have lately been so evident in some portions of the Episcopal sect both in that country and this.—Each of these churches would give much better evidence of Apostolic *descent*, by manifesting more of the Apostolic *spirit*, and by holding to Apostolic *doctrine*, than by forever prating about Apostolic *succession*.

SHOCKING! The National Intelligencer's English correspondent, speaks of the article in the Westminster Review against the Sabbath, by a famous unitarian minister, in the following terms:—

"The last number of the *Westminster Review* contains a long and very striking article upon the *Sabbath*, under the title of *Septenary Institutions*. It is the production of the Rev. J. Martineau, of Liverpool, and is marked by the boldness, the ability, and the learning which distinguish all that flows from his pen. We do not see how the Sabbatarians are to bear up against it."

Probably the writer of this is no Sabbatarian. If he had been, his fears for the Sabbath and its friends would have been less.

PRESBYTERY OF TEXAS. From The Texas Presbyterian, we learn, that the Synod of Texas embraces five Presbyteries, forty-one ordained ministers, five licentiates, nine candidates, fifty-seven congregations, two thousand communicants. Five hundred and fifty conversions have taken place during the year, and three hundred accessions have been made to the different churches of the Synod.

We rejoice that our Presbyterian brethren have gone to Texas in such numbers, and are planting churches and establishing schools in this young and rising State. The churches in the old States will not cease to pray for their peace and prosperity.

MISSIONARY DISCOVERIES. Gutzlaff, the indefatigable Chinese Missionary, who is now travelling through Europe, has discovered the remarkable fact, that the Magyars of Hungary speak identically the same language as the people of an interior province of China, who are heathen; and two Christian Hungarian gentlemen, it is said, will return with him to China, for the purpose of visiting these Chinese Magyars. And Rev. Mr. Roelle, of the London Church Missionary Society, has discovered a written language in the interior of Western Africa, among the Vy people.

DON'T LET THE PEOPLE READ THE BIBLE. In a recent circular to the archbishop and bishops of Italy, the pope shows his opposition to the reading of God's word in the following terms: "Be careful to preserve the people, not only from reading the Bible, which the enemies of the church and of human society, availing themselves of the aid of Bible societies, are not ashamed to circulate; and enjoin upon the faithful to shun with horror the reading of such deadly poison—inspiring them at the same time with veneration for the holy see of St. Peter."

THE SYNOD OF THURLES AND BIBLE SOCIETIES. The late address which issued from the Romish synod recently in session in Ireland, contains the following appeal to their flocks: We exhort you, dearly beloved, with all the fervor of our souls, to be more vigilant than ever, in these days of error and infidelity. Avoid all books in which your holy religion is assailed. Cast away those corrupt and condemned versons of the scripture, those tracts teeming with calumny and misrepresentation, that are so industriously circulated by the Agents of the Bible and other such societies."

POPERY AGITATION IN ENGLAND. The British Banner says, "The Protestant flame has continued to spread with rapidity in the course of the last week. All parts of the country are in motion, and even the Bishops begin to shake off their drowsiness, like men awakened by a loud knocking of the watchman, amidst cries of "Fire!"

BROWN UNIVERSITY. We have received a catalogue of this Institution. It has a Faculty of a President and nine Professors. The under graduates number one hundred and seventy-four; sixty-three of whom belong to Massachusetts.

Revival Intelligence.

REVIVALS IN CALEDONIA COUNTY, VERMONT. A writer in *The Congregational Journal*, has given a detailed account of these revivals. In Peacham, the field occupied by Leonard Worcester and David Merrill has been blessed. The revival commenced soon after Mr. Merrill's death.

The whole church, which is very numerous, enjoys a season of refreshing from the presence of the Lord; and upwards of one hundred persons who had hitherto manifested no concern about the salvation of their souls, have expressed a public determination to take on themselves the yoke and burden of Jesus Christ. The most of them are young people; but some in advanced life, of whom one is an intelligent man, hitherto a hopeless Roman Catholic. Indeed, from what I saw and heard during the space of nearly three weeks that I tarried in the place, preaching and visiting from house to house, I am inclined to think that there is hardly a single person of adult age, in that congregation, who is not seriously purposing "to seek the Lord whilst he may be found, and call on him whilst he is near."

ST. JOHNSBURY PLAIN, VERMONT. A few years since, this church was in a low condition. They have erected one of the best churches in the State, and still there are forty applications for pews. About one hundred persons are inquiring what they shall do to be saved.

The churches in Danville, Waterford, Lyndon, and Hardwick, are all enjoying a season of refreshing. There have not been so extensive revivals in that County since 1831.

Ecclesiastical and Ministerial.

FOR THE PURITAN RECORDER.

INSTALLATION IN FRANKLIN.

Rev. Samuel Hunt, late of Natick, was installed as pastor of the Congregational church and society in Franklin, on the 4th inst. The order of exercises were as follows:—

Introductory Prayer and Reading of Scriptures, by Rev. E. W. Robinson, of Lisbon; Sermon, by Rev. J. Ide, D. D., of West Medway, from Acts 9:11; Prayer of Installation, by Rev. J. T. Tucker, of Holliston; Charge, by Rev. W. Phipps, of Paxton; Right Hand of Fellowship, by Rev. W. M. Thayer, of Ashland; Address to the People, by Rev. M. Blake, of Mansfield; Concluding Prayer, by Rev. D. Sanford, of Medway Village.

The services were attended by a numerous concourse of citizens and visitors, and were made especially interesting by the fact that most of the officiating clergymen were connected either by birth or marriage with this congregation. The allusions to the venerable "Patriarch of Franklin"—Dr. Emmons—were frequent and impressive, showing how fresh and vigorous is still the influence, the spiritual power, upon this people of that great and good man. All seemed to feel that it was a privilege to linger among scenes where that

"Ancient worthy trod,
And left his name on hearts of men,
His impress on this church of God."

The following hymn, by Rev. Wm. M. Thayer, was sung on the occasion:—

Our hearts pour out from censers full
An off'ring to this winging hour,
As memories, bright with sacred joy,
Come thronging round this old watch-tower.

Here battles have been fought for truth;
Here fadeless garlands have been won;
Here weary pilgrims have gone down
To death, with work of life "well-done."

Here harvests have been garnered long,
As lives have flown like autumn leaves;
And shining angels round the throne
Rejoiced to count the golden sheaves.

To Zion's throng a favored spot!
For here her ancient worthy trod,
And left his name on hearts of men,
His impress on this Church of God.

Then bless these sacred moments, Lord!
That give a Shepherd to this flock;
And keep thy people, as Thou hast
Before, upon the moveless Rock.

Long may this happy union last,
And love each faithful heart entwine!
To cheer thy servant in his work—
To dress for Thee this ancient vine.

J. T. TUCKER, Scribe.

FOR THE PURITAN RECORDER.

DEDICATION IN WELLFLEET.

The new meeting house of the first Congregational Society in Wellfleet, was dedicated to Almighty God on Tuesday, the 3d inst. The house was filled on the occasion, and many attended from the neighboring towns. The exercises were as follows, viz:—

Select Piece by the choir; Invocation and Reading of the Scriptures, by Rev. E. W. Noble, of Truro; Introductory Prayer, by Rev. Stephen Bailey, of South Wellfleet; Sermon, by the pastor, Rev. C. C. Beaman, from Ps. 24: 7-10; Dedicatory Prayer, by Rev. E. W. Tucker, of Chatham.

A new organ, built by Simmons & McIntyre, was much admired in its tone and power, and the singing, though almost exclusively by the choir attached to the church, was deservedly admired.

The house has three aisles, and one hundred and sixteen pews on the lower floor, and the galleries extend on three sides. The pulpit is of mahogany, and has a massive and rich appearance. All is neat and tasteful in the interior; and without, the tall and beautiful spire, 120 feet high, built upon the tower projecting in front, and rising from an eminence overlooking the town and beautiful harbour, makes a fine appearance.

The sermon was partly occupied with a historical sketch of the church, which stood in a direct line with the first Congregational Church in the United States, that of Plymouth, with only one intervening and connecting link, the first church at Eastham. Wellfleet was formerly the north precinct of Eastham, until 1763, when it was incorporated a separate township. Rev. Josiah Oakes of Boston was their first minister, from 1720 to 1727. Rev. Isaiah Lewis was ordained May 17, 1730, and continued the pastor for 55 years. Rev. Levi Whitman, was ordained April 13, 1785, and labored till 1808. Rev. Timothy Davis was ordained Nov. 16, 1808, and at his own request was dismissed in March 1830. Dea. Elisha Doane, who was appointed Lt. Col. in the army for the reduction of Canada in 1758, was the Deacon of the church, for nearly thirty years from the time of its first gathering. B.

IN HANOVER COLLEGE, Indiana, (Presbyterian,) the Bible, in the English, Greek or Hebrew language, *is studied and recited daily by every class*, from the highest to the lowest. A portion of every Sabbath is employed in catechetical instruction.

REV. RICHARD TOLMAN, pastor of the Congregational Church in South Dennis, has received a unanimous call from the First Congregational Church and Society in Nantucket.

REV. J. O. KNAPP, of Central Village, Ct., was to be installed over the Congregational Church and Society in Hartford, on Wednesday, the 11th inst. Sermon by Dr. Hawes, of Hartford.

The Rev. EDWARD EBBS, of Canada West, has accepted the unanimous call from the Valley Congregational Society of Providence, R. I., to become their pastor, and proposes to engage in the duties of his office early in January next.

Communications.

FOR THE PURITAN RECORDER.

LETTER FROM NEW HAMPSHIRE.

CONCORD, N. H., *Dec. 7, 1850.*

MESSRS. EDITORS:—The idea of writing letters for a newspaper to describe any thing so near home as Concord is to Boston might seem preposterous; but unless people travel much more than New England people generally do, they will find their own country, under the present march of improvement, so far outstripping their recollections that a description of almost any place within fifty miles of their own doors will furnish something which they did not know before. There is nothing which impresses me more, on travelling in almost any direction in New England, than the appearance of thrift, enterprise, and improvement. Time was, when our attention was directed to the Western country to see cities and villages springing up, like Jonah's Gourd, in a night. But now, all along the lines of our rivers and railroads, we see cities, towns, and villages, springing up like magic, and old ones that, for many years had appeared stationary, renewing their youth, and putting on all the life and activity of a new town. It is no longer necessary for the youth of New England to emigrate to the Great Western Valley, in order to find scope for their enterprise. The new impulse given to this portion of our great country by the introduction of Manufactures and Railroads has already shown that the resources of New England, with her sterile soil and granite hills, are immense; and yet those resources are as yet but just beginning to be developed.

But, I did not sit down to indulge in speculations, but to give you some facts respecting this town. I had not passed this way for about a dozen years; and my impressions of Concord were, a little village, with its tavern and a few stores, a church or two and State house. But I now find it rising to the rank of a city, though it is not a city yet, for the people have not accepted the charter granted them by the Legislature. The town of Concord embraces a territory about equal to eight miles square. It contains six considerable villages, namely, Concord, East Concord, West Concord, Mill Village, the Borough, and Fisherville.—The latter is a manufacturing village of considerable size, situated on either side of the Contocook river, about two thirds in Concord, and the rest in Boscawen. It has grown up within five or six years, and has about 1000 inhabitants. The whole town contains about ten thousand inhabitants. Concord village contains about six thousand. It is situated on the west side of the Merrimack River, mostly on the bank above the river plain. It is one of the most beautiful villages I have ever seen. It has three principal streets, running parallel with each other, the distance of two miles, and in the centre there are several shorter streets running in the same direction. All these are crossed at right angles, at convenient distances, with other streets, thus forming regular squares. All the streets are studded with a thrifty growth of shade trees, conspicuous among which is the elegant rock-maple, which, I fancy, grows handsomer here in its native soil, than when transplanted to Massachusetts. Much attention, also, is paid to shrubbery in the front yards; for almost every house has connected with it a plat of land sufficient for a garden and front yard. Near the centre of the village stands the State House. It is situated on a public square, running from street to street, enclosed partly with a wall and partly with an iron fence. The grounds are laid out in lawns, with gravel walks and curb-stones, and planted with fine large shade trees. The State House, which is a plain structure of hewn granite, with a centre building and two wings, is situated in the centre of this square. The other public buildings are, the State Prison, at the north end of the village, which is also a plain granite building; and the State Lunatic Asylum, at the south-west end, which is of brick. There are also churches of the following denominations: Orthodox Congregationalist, 2; Episcopal, Calvinistic Baptist, Methodist, Unitarian, Universalist, and I believe Free-will Baptist and Christian. There are five Orthodox Congregational Churches in the town of Concord, two in Concord Village, one in East Concord, one in West Concord, and one in Fisherville, containing an aggregate of about 800 members. The descendents of the old settlers of this town, many of whom originated in Andover, Mass., are a staid, church-going people, attached to their ministers, and not given to change. The state of religion at the present time, I am informed is low; though there have been recently a few cases of hopeful conversion in one of them.

This village is well provided with schools. There are three large two story public school houses, in which schools of different grades are kept, besides to female High Schools, for children. There is also a Methodist Theological Seminary here, the Old North Congregational Society having presented the Methodist Conference with their church edifice and $2000 to fit it up for a Seminary.

East of the village, and across the river, is an extensive pitch-pine forest, about three miles long and one mile wide, called the "Dark plains." The Boston and Concord Railroad runs on the East side of the village, between it and the Merrimack, and at this place branches off to the North in three directions, each of which is designed ultimately to intersect with one or another of the great chains of communication with Canada and the lakes. I believe a railroad is also in progress from Portsmouth to Concord.

New Hampshire Constitutional Convention.

The Convention for the revision of the Constitution of this State, is now in session at this place. This is the fourth week of the session. It is a very able and dignified body. It contains a large number of men of age and experience, who have passed the period of political ambition; and many men of talents, who have been distinguished in public life. Its daily sessions are opened with prayer, by some member of the Convention, there being a number of clergymen in the body. Most of the time, thus far, has been spent in discussions, in the Committee of the whole. The following changes have been agreed upon, viz. to abolish all property and religious tests, (for, what is strange in this democratic State—a provision has been to this day retained in the Constitution, requiring Governor, Senators, and Representatives to own a freehold, and be of the Protestant religion;) to hold biennial sessions of the Legislature, instead of annual, as heretofore; to abolish the Council, and have a lieutenant Governor; and to increase the Senate to thirty-six instead of twelve as it is now. The greater portion of the time thus far has been spent in discussing various propositions to reduce the House of Representatives, which now numbers about three hundred. But this is a matter of great difficulty, as a large portion of the members are strongly attached to the principle of town representation; and there is so large a number of small towns, whose representation cannot be reduced without depriving them a portion of the time of any representation at all; and the large towns are not willing to bear the whole reduction. It is doubtful whether any plan will be hit upon that will satisfy any considerable majority of the Convention. It is also contemplated to change the mode of choosing public officers, to elect by the people all but the Judges of the Supreme Court and militia officers, the former to be appointed by the Governor and Senate, and the latter by the Governor alone. It is also proposed, so far to increase the jurisdiction of Justices of the Peace, or Trial Justices, as to prevent the accumulation of business in the higher courts.

Yours &c., B. N.

FOR THE PURITAN RECORDER.

PERMANENT RESULTS OF COLPORTAGE.

Although the visits of colporteurs to the destitute and deserted are transient and of short duration, their effects are often permanent and widespread. The pointed and practical conversation is not forgotten when the faithful servant of God closes the door of the humble mansion. The echoes of his voice remain and the awakened conscience will often seek instruction and relief from the rich spiritual treatises he has left behind to speak when he has gone. The interest thus awakened cannot be confined, but spreads from family to family, till the whole neighborhood shares in the blessing; and not unfrequently are churches [illegible] schools established, which owe their existence [illegible] the blessing of God, to the visit of the colporteur.

A late report of one of the colporteurs of the American Tract Society laboring in Kentucky, who had frequent occasions to record the goodness of God attending his efforts, gives a good illustration of the thought. "I visited thirty-three families," he writes, "on one creek about twenty miles in length, and its branches, and found nineteen destitute of the Bible, only three supplied with religious books. There had been no preaching of any kind on the creek for more than a year. I held an evening meeting at a private house which was well attended considering that the roads are impassible except for a single horse. One man and his wife came five miles on foot, and other large families had but a single horse between them. I [illegible] or less books in every family, and they promised to make up a school and have their children taught to read, which many of the parents are unable to do.

"At the close of my labors in another neighborhood where there was only preaching once a month, and that on a week day, a Circuit preacher united with me in a two-days meeting. A work of grace commenced which has resulted in the hopeful conversion of about thirty souls, the organization of a church of 42 members, and the establishment of a large Sabbath School, composed both of the old and young. More than one half of the families in the neighborhood had no Bible, and only a few had any religious books. A large proportion of the converts are those with whom I conversed and prayed, and whom I supplied with books and Bibles.

"I rejoice to state that an increased interest in the cause of education exists in various portions of my field. At least fourteen new districts in which schools are now taught have been organized the past season, and in them multitudes of children are learning to read the many books distributed here. In many instances they are used for text books. It is worthy of remark that many districts build houses [illegible] for meetings as well as schools, and [illegible] more facilities for public preaching. In [illegible] of such, I have had to hold meetings in private houses which are often too small, and we have frequently moved to the shade of trees."

FOR THE PURITAN RECORDER.

ANNUAL EFFORTS IN THE CAUSE OF PEACE.

TO MINISTERS AND CHURCHES.

This cause is not only the legitimate offspring of Christianity, but an enterprise originated by Christians alone, and hitherto sustained mainly by their agency, for a purpose strictly, if not eminently, Christian. It is God's cause entrusted to their care. Started by the same class of men, and in essentially the same way, with Bible, Tract and Missionary Societies, it belongs equally with these to the church of Christ, as one of the instrumentalities by which she is to accomplish the most important and clearly promised result of her gospel, *the prevalence of peace coextensive with the religion of peace.*

It is chiefly this view which gives the cause its special claims on the Christian community. "Nor is it easy to conceive," said the sainted PAYSON, "how any one who believes the Scriptures, and professes to be the disciple of the Prince of Peace, or a friend of the human race, can justify himself in withholding his aid from a cause so evidently the cause of God." So the first apostle of Burmah, the lamented JUDSON, said, "since war has been universally advocated and applauded, it seems to me that it is not optional with any to remain neutral or silent on this great question. I regret that I have so long delayed to enter my protest against this practice by some overt act; a [illegible] which appears, in the present state of things, [illegible] *pensable duty of every Christian.*" Well does ANGELL JAMES say, "a hatred of war is an essential feature of practical Christianity; and it is a [illegible] on what is called the Christian world, that it has not long since borne universal and indignant testimony against that enormous evil, which still rages not only among savages, but among scholars, philosophers, Christians and divines. Real Christians should come out from the world on this subject. Let [illegible] from the pulpits, writers from the press, and Christians in their intercourse with each other and the [illegible] culcate a fixed and irreconcilable abhorrence of war. *Let the church of God be a society for the diffusion of the principles of universal peace.*"

In such views as these originated the Peace Society as an instrument in the hands of Christians, like the Bible or the Missionary Society, for accomplishing [illegible] of the appropriate and promised results of the gospel; and hence ecclesiastical bodies, representing more than eight denominations among us, have [illegible] passed resolves like the following:—"that we commend this cause to the Christian community as worthy a place among the benevolent enterprises of the age; that the American Peace Society is eminently entitled to the cordial co-operation and support of all the churches of Christ; that it is the duty of ministers to preach in favor of peace as a prominent part of the gospel, and of Christians to pray for the spread of peace through the world; and that ministers should continue to preach, Christians to pray, and [illegible] tribute in favor of universal and permanent peace."

In pursuance of such recommendations, the Peace Society has for years been in the habit of asking from ministers and churches the annual efforts here urged upon them, viz: that every minister should preach, in the course of this month, one sermon more on the subject of peace; that every church, either by itself, or in connexion with others, observe on or near the 25th of December, (Christmas,) an Annual Concert of Prayer for universal peace; and that, either at this concert, or more properly at the close of the sermon on peace, a collection be taken in behalf of this cause. The time has now come for these efforts; and we earnestly hope that our friends in the church and the ministry will make the best arrangements in their power to render them decidedly successful. On them almost alone [illegible] rely for what is needed in this cause. And is it too much to ask, that ministers of Christ should preach once a year a single sermon on this part of his gospel,

the chief burden of the angel-song at his birth, and that his followers should unite in an *annual* concert of prayer for universal peace, and accompany their prayers with some contribution for an object so vast and glorious? Does not the cause clearly need and deserve at least as much as this? Can it prosper *without* such means? Has any cause ever succeeded without an honest, zealous advocacy from the pulpit, and a cordial remembrance in the prayers and charities of the church? The blessing of God is just as indispensable to this as to any other cause; but can that blessing be expected except in answer to the prayers of his people? And can they, by their neglect of even the slight efforts now requested of them, practically say they care not enough about the world's peace to give a dollar, or preach a sermon, or spend in a whole year a single hour in prayer for it? We cannot believe this; and, while we would leave every one to his own way of doing these things, we hope and trust they will at all events be done in *some* way.

You may not be aware to what extent funds are needed in this cause. We must of course support an office with some one to transact its business, and superintend our general operations. We attempt little in the way of agencies; but, if at all awake to the claims of the cause, we must employ a few agents in different parts of the country, and especially must we scatter our tracts and popular volumes far and wide over the whole land. We have never yet received even a tenth part of what is necessary for such purposes as these; and, now that the return of peace has prepared the way for our efforts, and the calls upon us are multiplying on every side with the best prospects of success, we earnestly hope our friends will not only pray for this cause, but cheerfully give the money it so much needs.

In behalf of the American Peace Society,
GEO. C. BECKWITH, *Cor. Sec.*

N. B.—Contributions may be sent to the Society's office, 21 Cornhill, Boston. Every pastor, preaching on peace, and taking up a collection for the Society, becomes *ipso facto* a member for the year, and is therefore entitled to its periodical, the *Advocate of Peace*. This work, and others on the subject of peace, both tracts and volumes, may be had on application to our office.

Boston, December, 1850.

FOR THE PURITAN RECORDER.

DR. HIGGINS' LECTURE.

The fifth lecture, on Bible history, was delivered in the Church of the Pilgrims on last Sabbath evening. Subject, *Nineveh.*

The speaker remarked, that very much of deep interest to the student of the Bible was contained in the history of Nineveh. It was once the capitol of Assyria, and one of the most ancient, potent, and extensive cities of the East. It extended along the banks of the River Tigris for about nineteen miles, enclosed with massive walls to the height of one hundred feet, and of sufficient width at the top to admit three carriages to drive abreast—on which stood fifteen hundred towers, each two hundred feet high—at once bespeaking the spirit and character of that people, both as it regards their physical strength, valor and the vast resources at their command. He said the frequent mention of Nineveh in the Bible, the denunciations uttered by the prophets Jonah, Nahum and Zephaniah of destruction, fully demonstrates its influence over the surrounding nations, and its knowledge of the religion of the Jews.

The speaker described the overthrow and final destruction of Nineveh, as predicted by the prophet Nahum, the seige and the carnage, the fire and the sword, the vanquished and the conquerors. Her walled city, army, and weapons of defence—the proud and boastful spirit of defiance—the revelry and drunkeness of the king and his nobles, were all set forth in the most glowing imagery, drawn to the life.

The speaker referred to recent discoveries made in the mounds found where ancient Nineveh once stood, which corroborates and conclusively sustains the testimony of the Bible as it regards that city. He said that those mounds were full of positive proof that they contained the remains of ancient Nineveh. In them were found palaces fitted up in the most magnificent style, the walls of which were painted or hung with engravings and sculpture, in a good state of preservation, and inscribed with imagery and titles, establishing beyond all doubt, the age and the nation to whom they belonged. He said, there is Jonah's tower with inscriptions upon it of his mission to them, and the results which followed—numerous implements of war—carved representations of battles—the return of the victors with their captives—paintings and images of their deities, and their worship—their banquets, the style of dress and the pomp of the nobles, bursting forth at the end of nearly 3000 years a witness for the Bible.—The speaker said, that time would prove every assertion of the Bible to be true, would explain all its mysteries, and defend it against every attack. It would stand up in all the majesty of truth, crushing every tongue and every hand lifted against it.

The speaker applied the instructions derived from the subject, in a forcible and stirring appeal to the understanding and conscience, and most triumphantly defended the Bible as a revelation from God.

The speaker was most happy in his subject. The whole discourse was replete with descriptions, illustrations and demonstrations drawn to the life—arranged in such order, and portrayed in such discriptive reality, that like Ezekiel's vision of dry bones, Nineveh seemed instinct with life and motion.

DISUNION.

A treasonable spirit, steaming out from the heats of political strife and sectional ambition, is obviously very widely diffused in some of the Southern States, and is not wholly unknown at the North. The main seat of the epidemic, however, is South Carolina. The military preparations which that "sovereignty" is making are ridiculous, being needless for a member of the federal Union, and absurdly small for an independent nation. The situation of that State, in this respect, is quite insulated. The great "North State" is calm, and is firmly attached to the Union as it is. Between North Carolina and South, there is as great a difference of popular character as, between North Britain and South. On the other side, South Carolina is hemmed in by the great State of Georgia, in which there is a deep and wide infusion of popular jealousy against its aspiring and turbulent neighbor. The Georgians feel that their State, too, is one of the "old thirteen"; and they spurn the idea of "playing second fiddle" to South Carolina. The arrogant claim of the latter to take the lead in Southern politics is very irksome to the Georgians. This is the reason why, for many years, there has been so little political sympathy between the two States; as is further indicated by the overwhelming triumph of the Union party in the very recent elections for a constitutional Convention. The feeling which predominates in Georgia cannot be better illustrated than by the hap of a young lady from the North who was at a dinner party in the "hill country" of that State. She innocently asked a gentleman to help her to a "Carolina potato," as the vegetable used to be called in this region. Half-angrily, half-playfully, he dashed down his knife, with the exclamation,—"There! it is too bad; those fellows even monopolize the glory of our sweet potatoes."

As to Florida, her secession would probably be of little consequence; as she would soon be glad of a reannexation which might screen her from the dictation of the "Palmetto State." Alabama and Mississippi are more infected with the disunion miasma, as being, to a great extent, populated by emmigration from South Carolina. But these also are hemmed in by States which adhere firmly to the Union as it is. Louisiana has no notion of being cut off from her political and commercial relations to those vast Western valleys which pour their wealth through her channels of emigration and trade. Texas, too, did not fight so hard to get into this great Union, to be so soon turned off into a small and comparatively weak confederation. The more Northern Slave States are generally sound on this great political question. If there be any secession, it must be of the whole mass of these States, and this will never be unless they are fairly driven off by hostility from the North.

Here, as we think, is the chief source of danger to the permanence of our national compact; and that danger is, at present, insignificantly small. It would soon disappear, if only the little faction of professed disunionists among us were treated with quiet neglect. Their meetings at Faneuil Hall, or elsewhere, would be suicidally small, were it not for the attendance of such as go to disturb them, and who thus create some sympathy for them,—and for the attendance of such as go out of more curiosity, to see the show and hear the ranting. These last are mainly responsible for their being even the op-

...ppearance. All is neat and ...d without, the tall and beau... built upon the tower project... ...om an eminence overlooking ...harbour, makes a fine appear...

...rtly occupied with a historical ...hich stood in a direct line with ...l Church in the United States, ...ly one intervening and con... ...hurch at Eastham. Wellfleet ...h precinct of Eastham, until ...orated a separate township. ...ston was their first minister, ...v. Isaiah Lewis was ordained ...nued the pastor for 55 years. ...ordained April 13, 1785, and ...Timothy Davis was ordained ...his own request was dismissed ...Elisha Doane, who was ap... ...he army for the reduction of ...he Deacon of the church, for ...the time of its first gathering. ...B.

...EGE, Indiana, (Presbyterian,) ...sh, Greek or Hebrew language, ...daily by every class, from the ...A portion of every Sabbath is ...l instruction.

...MAN, pastor of the Congrega... ...Dennis, has received a unani... ...Congregational Church and ...

...f Central Village, Ct., was to ...ongregational Church and So... ...ednesday, the 11th inst. Ser... ...rtford.

...ERBS, of Canada West, has ...s call from the Valley Congre... ...vidence, R. I., to become their ...engage in the duties of his of... ...ext.

...unications.

FOR THE PURITAN RECORDER.

NEW HAMPSHIRE.

...RD, N. H., *Dec.* 7, 1850.

...he idea of writing letters for ...any thing so near home as ...ght seem preposterous; but ...more than New England ...will find their own country, ...of improvement, so far out... ...ns that a description of al... ...y miles of their own doors ...hich they did not know be... ...which impresses me more, on ...y direction in New England, ...thrift, enterprise, and improve... ...n our attention was directed to ...o see cities and villages spring... ...ard, in a night. But now, all ...rivers and railroads, we see ...s, springing up like magic, ...any years had appeared sta... ...r youth, and putting on all the ...ew town. It is no longer ne... ...of New England to emigrate to ...alley, in order to find scope for ...new impulse given to this por... ...ry by the introduction of Man... ...has already shown that the ...gland, with her sterile soil and ...ense; and yet those resources ...inning to be developed. ...own to indulge in speculations, ...facts respecting this town. I ...for about a dozen years; and ...cord were, a little village, with ...ores, a church or two and State ...d it rising to the rank of a city, ...nted them by the Legislature. ...mbraces a territory about equal ...It contains six considerable ...cord, East Concord, West Con... ...e Borough, and Fisherville.— ...facturing village of consider... ...either side of the Contocook ...in Concord, and the rest in ...own up within five or six years, ...inhabitants. The whole town con... ...and inhabitants. Concord village ...thousand. It is situated on the ...rimack River, mostly on the bank ...n. It is one of the most beautiful ...er seen. It has three principal ...lel with each other, the distance ...he centre there are several short... ...n the same direction. All these ...angles, at convenient distances, ...hus forming regular squares. All ...led with a thrifty growth of shade ...mong which is the elegant rock... ...grows handsomer here in the ...transplanted to Massachusetts. ...is paid to shrubbery in the front ...ery house has connected with it a ...nt for a garden and front yard. ...the village stands the State House. ...public square, running from street ...artly with a wall and partly with an ...ounds are laid out in lawns, with ...urb-stones, and planted with fine ...The State House, which is a plain ...granite, with a centre building and ...ted in the centre of this square. ...ildings are, the State Prison, at ...e village, which is also a plain ...d the State Lunatic Asylum, at ...hich is of brick. There are also ...lowing denominations: Orthodox ...Episcopal, Calvinistic Baptist, ...Universalist, and I believe Free... ...stian. There are five Orthodox ...ches in the town of Concord, two ...one in East Concord, one in West ...Fisherville, containing an aggre... ...mbers. The descendents of the ...wn, many of whom originated in ...a staid, church-going people, at... ...sters, and not given to change. ...at the present time, I am inform... ...ere have been recently a few cases ...in one of them. ...provided with schools. There are ...ry public school houses, in which ...des are kept, besides to female ...n. There is also a Methodist ...here, the Old North Congrega... ...presented the Methodist Confer... ...h edifice and $2000 to fit it up for

...e, and across the river, is an ex... ...rest, about three miles long and ...d the "Dark plains." The Boston ...d runs on the East side of the vil... ...the Merrimack, and at this place ...North in three directions, each of ...timately to intersect with one or ...chains of communication with ...s. I believe a railroad is also in ...mouth to Concord.

...**Constitutional Convention** ...for the revision of the Constitution ...in session at this place. This is ...session. It is a very able and ...ontains a large number of men of ...who have passed the period of ...and many men of talents, who ...d in public life. Its daily ses... ...h prayer, by some member of the ...being a number of clergymen in ...he time, thus far, has been spent ...Committee of the whole. The ...e been agreed upon, viz. to abol... ...religious tests, (for, what is

strange in this democratic State—a provision has been to this day retained in the Constitution, requiring Governor, Senators, and Representatives to own a freehold, and be of the Protestant religion;) to hold biennial sessions of the Legislature, instead of annual, as heretofore; to abolish the Council, and have a lieutenant Governor; and to increase the Senate to thirty-six instead of twelve as it is now. The greater portion of the time thus far has been spent in discussing various propositions to reduce the House of Representatives, which now numbers about three hundred. But this is a matter of great difficulty, as a large proportion of the members are strongly attached to the principle of town representation; and there is so large a number of small towns, whose representation cannot be reduced without depriving them a portion of the time of any representation at all; and the large towns are not willing to bear the whole reduction. It is doubtful whether any plan will be hit upon that will satisfy any considerable majority of the Convention. It is also contemplated to change the mode of choosing public officers, to elect by the people all but the Judges of the Supreme Court and militia officers, the former to be appointed by the Governor and Senate, and the latter by the Governor alone. It is also proposed, so far to increase the jurisdiction of Justices of the Peace, or Trial Justices, as to prevent the accumulation of business in the higher courts.

Yours &c., H. H.

FOR THE PURITAN RECORDER.

PERMANENT RESULTS OF COLPORTAGE.

Although the visits of colporteurs to the destitute and deserted are transient and of short duration, their effects are often permanent and widespread. The pointed and practical conversation is not forgotten when the faithful servant of God closes the door of the humble mansion. The echoes of his voice remain, and the awakened conscience will often seek instruction and relief from the rich spiritual treatises he has left behind to speak when he has gone. The interest thus awakened cannot be confined, but spreads from family to family, till the whole neighborhood shares in the blessing; and not unfrequently are churches and schools established, which owe their existence, by the the blessing of God, to the visit of the colporteur.

A late report of one of the colporteurs of the American Tract Society laboring in Kentucky, who has had frequent occasions to record the goodness of God attending his efforts, gives a good illustration of this thought. "I visited thirty-three families," he writes, "on one creek about twenty miles in length and its branches, and found nineteen destitute of the Bible, and only three supplied with religious books. There had been no preaching of any kind on the creek for more than a year. I held an evening meeting at a private house which was well attended considering that the roads are impassible except for a single horse. One man and his wife came five miles on foot, and other large families had but a single horse between them. I left more or less books in every family, and they promised to make up a school and have their children taught to read, which many of the parents are unable to do.

"At the close of my labors in another neighborhood where there was only preaching once a month, and that on a week day, a Circuit preacher united with me in a two-days meeting. A work of grace commenced which has resulted in the hopeful conversion of about thirty souls, the organization of a church of 42 members, and the establishment of a large Sabbath School, composed both of the old and young. More than one half of the families in the neighborhood had no Bible, and only a few had any religious books. A large proportion of the converts are those with whom I conversed and prayed, and whom I supplied with books and Bibles.

"I rejoice to state that an increased interest in the cause of education exists in various portions of this field. At least fourteen new districts in which schools are now taught have been organized the past summer, and in them multitudes of children are learning to read the many books distributed here. In many instances they are used for text books. It is also worthy of remark that many districts build houses convenient for meetings as well as schools, and hence there are more facilities for public preaching. In the absence of such, I have had to hold meetings in private house which are often too small, and we have frequently removed to the shade of trees."

FOR THE PURITAN RECORDER.

ANNUAL EFFORTS IN THE CAUSE OF PEACE.

TO MINISTERS AND CHURCHES.

This cause is not only the legitimate off-spring of Christianity, but an enterprise originated by Christians alone, and hitherto sustained mainly by their agency, for a purpose strictly, if not eminently, Christian. It is God's cause entrusted to their care. Started by the same class of men, and in essentially the same way, with Bible, Tract and Missionary Societies, it belongs equally with these to the church of Christ, as one of the instrumentalities by which she is to accomplish a most important and clearly promised result of the gospel, *the prevalence of peace co-extensive with our religion of peace.*

It is chiefly this view which gives the cause its special claims on the Christian community. "Nor is it easy to conceive," said the sainted PAYSON, "how any one who believes the Scriptures, and professes to be the disciple of the Prince of Peace, or a friend of the human race, can justify himself in witholding his aid from a cause so evidently the cause of God." The first apostle of Burmah, the lamented JUDSON, once said, "since war has been universally advocated and applauded, it seems to me that it is not optional with any to remain neutral or silent on this great question. I regret that I have so long delayed to enter my protest against this practice by some overt act; a measure which appears, in the present state of things, *the indispensable duty of every Christian.*" Well does JOHN ANGELL JAMES say, "a hatred of war is an essential feature of practical Christianity; and it is a shame upon what is called the Christian world, that it has not long since borne universal and indignant testimony against that enormous evil, which still rages not merely among savages, but among scholars, philosophers, Christians and divines. Real Christians should come out from the world on this subject. Let ministers from the pulpits, writers from the press, and Christians in their intercourse with each other and the world, inculcate a fixed and irreconcilable abhorrence of war. *Let the church of God be a society for the diffusion of the principles of universal peace.*"

In such views as these originated the Peace Society as an instrument in the hands of Christians, like the Bible or the Missionary Society, for accomplishing one of the appropriate and promised results of the gospel; and hence ecclesiastical bodies, representing no less than eight denominations among us, have repeatedly passed resolves like the following:—"that we commend this cause to the Christian community as worthy of a place among the benevolent enterprises of the age; that the American Peace Society is eminently entitled to the cordial co-operation and support of all the churches of Christ; that it is the duty of ministers to preach in favor of peace as a prominent part of the gospel, and of Christians to pray for the spread of peace through the world; and that ministers should continue to preach, Christians to pray, and *all* to contribute in favor of universal and permanent peace."

In pursuance of such recommendations, the Peace Society has for years been in the habit of soliciting from ministers and churches the *annual* efforts thus urged upon them, viz: that every minister of the gospel preach, in the course of *this month*, one sermon or more on the subject of peace; that every church, either by itself, or in connexion with others, observe, on or near the 25th of December, (Christmas,) the Annual Concert of Prayer for universal peace; and that, either at this concert, or more properly at the close of the sermon on peace, a collection be taken up in behalf of this cause. The time has now come for these efforts; and we earnestly hope that our friends in the church and the ministry will make in season the best arrangements in their power to render them decidedly successful. On them almost alone must we rely for what is needed in this cause. And is it too much to ask, that ministers of Christ should preach once a year a single sermon on this part of his gospel,

the chief burden of the angel-song at his birth, and that his followers should unite in an *annual* concert of prayer for universal peace, and accompany their prayers with some contribution for an object so vast and glorious? Does not the cause clearly need and deserve at least as much as this? Can it prosper *without* such means? Has any cause ever succeeded without an honest, zealous advocacy from the pulpit, and a cordial remembrance in the prayers and charities of the church? The blessing of God is just as indispensable to this as to any other cause; but can that blessing be expected except in answer to the prayers of his people? And can they, by their neglect of even the slight efforts now requested of them, practically say they care not enough about the world's peace to give a dollar, or preach a sermon, or spend in a whole year a single hour in prayer for it? We cannot believe this; and, while we would leave every one to his own way of doing these things, we hope and trust they will at all events be done in *some* way.

You may not be aware to what extent funds are needed in this cause. We must of course support an office with some one to transact its business, and superintend our general operations. We attempt little in the way of agencies; but, if at all awake to the claims of the cause, we must employ a few agents in different parts of the country, and especially must we scatter our tracts and popular volumes far and wide over the whole land. We have never yet received even a tenth part of what is necessary for such purposes as these; and, now that the return of peace has prepared the way for our efforts, and the calls upon us are multiplying on every side with the best prospects of success, we earnestly hope our friends will not only pray for this cause, but cheerfully give the money it so much needs.

In behalf of the American Peace Society,
GEO. C. BECKWITH, *Cor. Sec.*

N. B.—Contributions may be sent to the Society's office, 21 Cornhill, Boston. Every pastor, preaching on peace, and taking up a collection for the Society, becomes *ipso facto* a member for the year, and is therefore entitled to its periodical, the *Advocate of Peace*. This work, and others on the subject of peace, both tracts and volumes, may be had on application to our office.

Boston, December, 1850.

FOR THE PURITAN RECORDER.

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MERCANTILE LIBRARY ASSOCIATION.

On Wednesday evening of last week, G. P. R. James, Esq., gave the lecture before this Association. His subject was, "*The Customs and Institutions of the Anglo Saxons.*"

He said that it was very natural for us to be proud of our ancestors. But those in whose veins the Anglo Saxon blood flows have no occasion to indulge their pride. Our remote ancestors were savage barbarous idolaters. They resided in Germany, and came to England to assist the Britons in repelling the Picts and Scots. After they had repelled the northern invaders, they took possession of the country which they came to defend. They gave such protection to the Britons as the vulture does to the lamb, seizing and devouring. They came over to England in great numbers, and established seven separate kingdoms. They brought with them their institutions and laws. Mr. J. gave a somewhat detailed account of the organization of their civil society, their domestic customs, and their code of criminal law. They had quite a peculiar punishment for slander. In certain cases, the tongue of the slanderer was cut out. Man was valued as a chattel, and particular prices were set upon the several parts of the human system. If one man cut off another's ear, the damage was ten shillings,—put out his eye, fifty shillings,—slit his nose, six shillings, &c.

The wives of our ancestors were all bought. The wedding guests remained with the newly married couple until they ate and drank all that was in their house. Our Anglo Saxon ancestors were notorious gluttons and drunkards. With all their vices, they had some redeeming qualities. They were bold and daring in enterprise, courageous in battle, and energetic and persevering in all their undertakings. They had essentially the same traits of character as have been manifested by their descendants on this side of the Atlantic. The only difference is that their character has been modified by circumstances.

The lecturer had studied his subject and has the faculty of conveying clearly to others what he apprehends himself. He had the wisdom not to lecture much over one hour. His audience were not wearied wishing he had done before he closed. *He has the faculty of leaving off when he is done;* a happy talent in any public speaker.

CONGREGATIONAL CHURCH, YARMOUTH, N. S. Rev. Mr. Tomkins, of the Congregational church of Yarmouth, Nova Scotia, is now in this city, soliciting aid to pay for a meeting-house. A church of twenty-seven members has raised five thousand dollars. Fifteen hundred dollars more are necessary to complete the building. The town of Yarmouth was originally settled from Massachusetts about the middle of the last century. The object is recommended by Rev. Messrs. Kirk, Adams, Waterbury, Stone, Blagden, Beecher and Dea. Charles Stoddard. Donations will be received by Dr. Worcester of Salem, Dea. Proctor, J. P. Jewett, 17 Cornhill, and Ladd & Hall, 4 Chatham street, Boston.

☞ We would call attention to the advertisement of Messrs. Phelps & Dalton. They are the successors of S. N. Dickinson, whose reputation in the manufacturing of materials for printing, is well known. Our paper has lately been furnished with a new dress from this foundry. The appearance of our own sheet, we think, speaks well for Messrs. Phelps & Dalton's establishment.

☞ Hon. GEORGE THOMPSON commenced a course of lectures on Monday evening, at Tremont Temple, on "*The History, Condition, and Prospects of British India.*" He gave a description of an overland journey to India. The lecture was well written and abounded in classic allusions.

☞ We have received from Hon. ORIN FOWLER, a Report of the Commissioner of Patents for 1849.

General Intelligence.

DEPARTMENT OF THE INTERIOR.

The report of this Department estimates the various branches of the public service within its jurisdiction, for the approaching year, at $7,132,043 47; being an excess over the estimates for the current year of $1,728,670 63. The increase arises principally from the enlarged expense of Indian affairs and the pension list; for which the estimates are, respectively, $1,441,472 66 and $2,644,726 31.

The number of claims for warrants under the late bounty land law, up to Nov. 5th, was 9,418, and is rapidly increasing. The whole number of persons who, if living, would be entitled to the benefit of the law, the Secretary says, would exceed half a million; and he estimates that the number of claimants will be about 250,000.

Of the public lands, there were disposed of 5,184,410.91 acres, of which 1,320,902.77 were sold, and 3,305,520 located on bounty land warrants. For the three quarters of 1850, the quantity disposed of has been 2,815,366.42 acres—869,082.32 sold, and 1,520,120 located on warrants.

The Secretary urges the importance of a national highway to the Pacific, within our own territory, from the valley of the Mississippi to the western coast, and the necessity of obtaining full and accurate information as to the shortest and best route, having reference not only to distance, but also to the soil, climate, and adaptation to agricultural purposes of the intermediate country.

REPORT OF THE SECRETARY OF WAR.

From this document, we learn that the aggregate strength of the army, as established by law, is 12,326 officers and men.

It is estimated that the number of men actually fit for duty, from deaths, discharges, desertions, sickness and other casualties, falls short of the legal organization on an average of from 30 to 40 per cent; so that the above number would represent an effective force of only from 7,400 to 8,700 men. Of the whole number, 7,796 are stationed in or are under orders for Texas, New Mexico, California, and Oregon, leaving only 4,530 in all the rest of the States and Territories.

The Secretary urges the necessity of employing a cavalry force to curb the mounted Indians of Texas and New Mexico; and suggests the adoption of some system, dictated equally by policy and humanity, for reclaiming the whole unfortunate race, by inducing them to abandon their wandering and predatory life, to live in villages, and resort to agricultural pursuits for subsistence.

ARRIVAL OF THE ASIA.

The steamer Asia arrived at New York on Sunday last. The London Times seems to regard the question of peace as probably settled, unless there should be a change of policy in the versatile government of Prussia. It remarks that "after all these angry menances and warlike preparations, Europe is to be allowed a quiet Christmas at last."

VIENNA, November 17th.—The state of affairs was unchanged. The greatest secrecy was observed respecting the final intention of the Austrian Cabinet. The movements of troops continued.

FRANKFORT, Nov. 20.—Another corps of Prussian reserves was announced at Cassel on the 19th. The corps of General Groeban had received reinforcements. It had advanced to Burgham on the Fulda road. The Federal Army of 23,000 men is still in and around Fulda. Having consumed the substance of the districts they occupy, hunger will soon compel them either to advance or retreat.

FRANCE. Affairs in France are remarkably quiet. The conciliatory language of the message of the President of the Republic, on the opening of the National Assembly has produced a favorable effect both on the Assembly and on the country. The neutral position of France in reference to the affairs of Germany leaves little room for anxiety arising from the prospect of war in that country. The Government, however, has deemed it expedient to establish a corps of observation of 40,000 men on the Rhine, which has given rise to some movements of troops, and to a demand by the Minister of War on the Assembly for an extraordinary credit of twelve millions of francs. This is regarded not as a measure of menace or actual preparation, but as merely one of precaution.

THE SLAVE TRADE IN BRAZIL.

Brazil has hitherto been one of the greatest Slave markets in the world. The Slave trade on the coast of Africa has had its greatest impulse from the demand for Slaves in this South American Kingdom. But it has been found, that this trade there is overdone,—that Slaves have accumulated in Brazil to an extent which produces inconveniences and dangers; and a law has been promulgated wholly forbidding the importation of Slaves. It went into operation last September. By it Brazilian men-of-war are ordered to use special efforts to seize slavers, and to hand over their crews and officers to the civil tribunals for trial. The ships and cargoes are to be sold at auction, and the proceeds, after deducting $40 for the expense of sending back to Africa each recaptured negro, divided as prize money among the officers and crew of the ship making the capture. The party denouncing a slaver to the Government is also to share in the prize money. No Brazilian vessel is to be allowed to clear for the Coast of Africa without the owner's giving security that it shall not take slaves on board. The introduction of slaves into any part of the Empire is made piracy, and punishable with death. A special law, hereafter to be framed, will determine the punishment to be inflicted on the captains of slavers.

MAYOR ELECTIONS. On Monday last Mr. Bigelow was re-elected Mayor of Boston, by a majority of about 2300 votes.

Mr. Frothingham was elected on the same day Mayor of Charlestown.

DREADFUL CALAMITY.

An Insane Hospital and 20 of the Inmates Destroyed by Fire.

Portland, Me., Dec. 4. The Insane Hospital at Agusta, Me., was destroyed by fire this morning, and it is supposed that twenty of the unfortunate lunatics have perished in the flames. The fire, it is thought, took from a defective chimney. Some of the lunatics gave the alarm as soon as the fire was discovered, but the keepers supposing their cries of fire were nothing but their usual accustomed ravings, gave no heed to them until they discovered the building was filling with smoke.

Much difficulty was experienced in removing the insane, some of whom had to be forced out of the building. Others after being put out would rush back. One poor fellow, after being twice taken away ran back to his gallery and perished.

The names of only two of the inmates who perished are reported to us—Mr. Armstrong, of Gardiner, and a Mr. Pineo, residence unknown.

There were 124 inmates of the hospital, of whom we are informed, some 79 males occupied the wings in which the fire raged.

Large numbers of inmates were necessarily turned loose at once, and are wandering at random. Many others were taken to the jail, to the alms house, and to the dwellings of our citizens. Towns and individuals are earnestly desired to send agents and remove the insane who are, by this calamity, left without suitable provision for their wants.

LATER.—1 o.clock P. M. The fire has been subdued, leaving the north wing of the hospital uninjured by it. The central (embracing the front and columns) has escaped with loss of the roof and destruction of the upper story. The corners of all the building have been saved.

The Kennebec Journal says that the number of persons who perished in the flames may reach 12 or 15.—*Traveller.*

PROF. WEBSTER'S ESTIMATE OF HIS OWN CASE.

Mr. Bemis' Report of the Webster Trial contains the following statements by Prof. Webster, shortly before his execution:—

At an interview with the jailer, Mr. Andrews, Prof. Webster said: "Mr. Andrews, I consider this whole thing perfect justice! The officers of the law are right! Everybody is right; and I am wrong! And I feel that if the yielding up of my life to the injured law will atone, even in part, for the crime I have committed, that it is a consolation."

In a conversation with the sheriff, he said: "All the proceedings in my case have been just! The Court discharged their duty! The law officers of the Commonwealth did their duty, and no more! The verdict of the jury was just! The sentence of the Court was just! and it is just that I should die on the scaffold, in accordance with that sentence!" [p. 606.

BOSTON, July 18, 1850.

Hon. PLINY MERRICK,

Dear Sir:—I have long felt that I owe you an apology for the expressions that escaped me in a moment of intense excitement and distress. I have ever been aware that nothing was omitted or overlooked by my counsel that would in any way serve my cause, and that you took the deepest interest, and were indefatigable in my behalf. Although I have not adhered to your last advice, I trust that you will approve of the course that has since been taken.

In the hope that you will pardon me for any expression of impatience or disappointment, and accept my sincere gratitude and thanks for your exertions in my behalf,

I am respectfully and truly
Your grateful friend,
J. W. WEBSTER.

BOSTON, July 19, 1850.

My Dear Sir:—

Will you have the kindness to hand the enclosed to Judge M.? * * * * * * I would write you a long letter of thanks for all the interest you have taken in my case did I think it necessary. Whatever I may have said under my great distress and anxiety that was in the least painful and unpleasant to you I know you will forgive. And I assure you that I always felt that you were doing everything in your power for me. * * * * * *

Gratefully yours,
J. W. WEBSTER.

Edward D. Sohier, Esq. [p. 612.

CAUTION TO BAD ADVISERS.

Judge Grier of the United States Court at the opening of the Court in Pittsburgh, said:

"Is it possible that such men, possessing property, character, and the reputation of sanity, could" so far have forgotten their duty as Christians and citizens as to be found haranguing large assemblies of negroes and others, urging them to arm themselves to oppose the execution of the laws with violence and to murder its officers? Did such persons not know that those who exhort others to commit murder are themselves accessories to the murder; that those who urge others unto a treasonable opposition to their Government are themselves traitors?

"If a poor negro, driven to madness by such harangues, should murder an officer of the law, must he be hanged, and his white adviser go clear? Such would not be found to be the law, and it certainly would not be justice. He would say that if the addresses imputed to certain of our citizens were not grossly misstated and exaggerated, (as he believed and hoped they were,) they may be thankful that the negroes, either through a want of opportunity or the possession of more prudence and honesty than their white advisers, have not followed their wicked advice; for if they had, he should probably have had more painful duties to perform with regard to them, and which he hoped by these remarks to avert in future; otherwise they might rely on it that those who opposed the execution of the laws with violence and bloodshed should most assuredly be punished; and *those who recklessly advised and tempted them to their ruin, should share in their punishment, let their wealth and standing in the community be what it might.*"

TERRIBLE STEAMBOAT ACCIDENT AND LOSS OF LIFE ON THE ALABAMA RIVER.

NEW ORLEANS, Nov. 29th, 1850.

The steamboat Antoinette Douglass burst her boiler on the Alabama River, on Tuesday morning last, by which accident many persons were killed, and twenty-eight wounded. The Mobile papers of the 27th ult., furnish the following particulars.

"The explosion took place on the 29th inst., the 'Antoinette Douglass,' being near Tates shoals. At the time the greater part of the passengers (numbering some hundred and twenty-five,) were fast asleep. The noise instantly awoke them, and those who were unhurt fled to the deck in the greatest terror. With great difficulty a number of the passengers, with several of the wounded, fled in their night clothes to a barge laden with cotton, which the Douglass had in tow. This was cut loose from the wreck and went drifting down the stream.

Fortunately the steamer Arkansas, No. 5, Capt. James A. Greer, was lying about a mile above the scene of the disaster, and hearing the explosion, and apprehending the cause of it, she immediately got up steam and went to the rescue.

It is stated that there were about one hundred and twenty-five passengers on board of the Douglass. Of these we have accounts of some ninety-five. The others, it is supposed, were killed either by the explosion, or, in their terror, fled to the water and were drowned. The effects of the passengers were almost entirely destroyed.

WRITING AND GLASS AMONG THE ROMANS. The learned Scaliger long ago asserted his belief, that the Romans must have had a *cursive handwriting*, of which, however, no proof has ever been found until comparatively a recent date.—But within a few years, the Austrians in improving the channel of the Danube, came upon the towing-path cut by the river in the time of Trajan, and there in a cavern, found the original *Day-books* of the Roman overseer of the work, viz: boards of wood, with hinges, each set enclosing two or four pages, and containing the names of the quarry-men, and the wages due to each, all written in *a running hand, identically like that of modern times*, except that the clerk seems to have been but an ordinary penman. Another learned writer, unlike Scaliger, wrote quite a work, to prove that the Romans were *not* acquainted with the use of *glass for windows*, and doubtless demonstrated it to his own satisfaction; when lo! within the year, *glass windows*, precisely like our own have been discovered in Pompeii!

Weekly Summary.

Foreign Population of Massachusetts. The Advertiser says that by the recent U. S. census, the number of inhabitants born in foreign countries, residing in Massachusetts, is a little more than 180,000, or about eighteen per cent. of the whole population. If to this were added the children of foreigners, the number will come up to nearly fifty per cent. of the whole population.

Total Destruction of the Woolen Mill of the Hamilton Company. The large Broad-cloth and De-Laine Mill of the Hamilton Woolen Company, at Southbridge, in this State, says the Traveller, was entirely consumed by fire, at 7 A. M., on Sunday last. The supposed loss is from $175,000 to $200,000. Insured. Over 700 persons, dependant for subsistence upon this establishment, are thus rendered destitute at this inclement season. The cause of the fire is unknown.

New Hampshire Convention. This body, now in session at Concord, have voted that the Governor of the State shall be elected for two years. The Patriot says "this probably settles the whole question of biennial elections, and that hereafter we are to have but one session of the Legislature in two years."

Wisconsin. The census returns of nine counties in Wisconsin, show an increase in the population of that State of sixty-two and a half per cent. in two and a half years. Should the other counties show the same rate of increase, says the Milwaukie Sentinel, the aggregate population of the State will be about 350,000.

Census of Cincinnati. The returns of the Deputy Marshal of the above named city, which are said to be nearly complete, exhibit the present population of the place to be 116,078, which shows an increase since 1840 of 69,696.

Suicide. Between one and two o'clock on Friday, Mr. Amos Smith, of the firm of Smith & Fletcher, leather dealers, 29 North Market street, committed suicide by hanging himself in the loft over the store.

Railroad Accident. Just as the first train from Worcester, on Monday morning, started from the Framingham station, they ran over an old gentleman named Heard, belonging to Framingham, by which his leg was broken, and his head so much injured that he died in about an hour. He had purchased a ticket and tried to get on to the train after it had started.

Another. On the same day, the 4 o'clock outward train for Worcester ran over and killed instantly an unknown man, walking on the track.

Fatal Accident. Mr. Joseph P. Wheeler, merchant, at 42 Central wharf, on Monday, A. M., standing on the deck of the ship Moses Wheeler, overseeing the taking in cargo, was struck in the back by three casks of nails, which were being hoisted on board, and pushed head foremost into the hold of the vessel. Mr. Wheeler struck upon his head on the bottom of the hold, fracturing his skull, and probably killing him instantly.

Arrival of the Empire City, with 2,000,000 in Gold. The Empire City arrived at New York on Sunday, at 9 o'clock, with over two millions dollars on freight and in hands of passengers. She brings over 300 passengers.

Southern Secession. A despatch from Washington of Saturday, says—It is understood that Disunion depends upon Mississippi. With her slightest encouragement, South Carolina will issue a Declaration of Secession. Her Legislature is waiting, but does not like to lead off.

Election of Chaplain. The U. S. House of Representatives elected their chaplain on the first ballot. This promptness, following the early delivery of the President's Message, is an earnest of the manner in which Congress will push on with the business of the session.

Virginia Senator. Mr. Mason has been re-elected to the Senate of the United States by the Legislature of Virginia. The election came off on Monday. Mason received 112 votes; scattering 42.

Public Printing. Mr. Ritchie is publishing a series of articles in the Union, in reply to Rives, about the public printing, and so far makes out Rives the largest transgressor against the government.

Large Robbery at the Framingham Depot. At the Framingham Depot of the Worcester Railroad, on Saturday, Mr. J. M. Grout, of Holliston, was robbed of his carpet bag, containing $600 in bank bills, $400 of which were upon the City Bank, Boston; also, a note of hand for $800, signed by Otis Daniell, to the order of S. G. Dickinson, a check for $500 on City Bank, signed by Grant, Daniell & Co., to the order of S. G. Dickinson, and other articles. The carpet bag at the time of the robbery was upon a settee by the side of Mr. Grout, who was waiting to take the Holliston train. The person who stole it, is supposed to have gone on to New York.—*Traveller.*

A Tragical Affair. In May last, a returned Californian by the name of Johnson, of Bangor, on his way thither in the steamboat, left about $5000 of gold on the wharf at Belfast, which was found and returned to him. Mr. Johnson was considered to be a very lucky man, not only in recovering his gold, but in being able to bring home so large a "pile" considering the shortness of his absence.

Last Friday, this *fortunate* Mr. Johnson was arrested by an officer from New York on a requisition from the Governor of California for the *robbery* and *murder* of a man in California, some time last winter or spring. The most horrible part of the affair is, that two *innocent* persons were accused as the murderers, convicted and hung while Johnson was in the States. Some recent developments, however, came out connecting him with the murder, which left no room for doubt as to his guilt, and caused his arrest.—*Bath Tribune.*

Chaplin's Trial. The Court at Rockville having refused to admit Chaplin to bail, affidavits were filed by him, affirming that he could not obtain a fair trial in this Court, and claiming a change of *venue*. His application was granted, and the case ruled to the spring term of the Howard District Court. The Court fixed the amount of bail at $19,000, which is not yet obtained. The grand jury presented seven indictments—three charging Chaplin with assault and battery, with attempt to kill, two for larceny of Toombs and Stevens' slaves, and two for assisting slaves to escape.—*Pitts. Gaz.*

Another Death from Carelessness in the administration of medicine, occurred in New York city last week. A lad was sent to an apothecary for some paregoric; a teaspoonful was administered, and death following, it was discovered that laudanum had been sent and administered instead of paregoric. The case is to be laid before the Grand Jury.

Fatal Accident. A fatal accident occurred at Wales, on Friday afternoon, Nov. 22d. As Eli B. and Dexter P. Fisk were cutting down a large tree, expecting it would fall towards the east, it fell towards the south, overtaking the latter, aged 17, and killing him instantly. It fell directly across his chest, crushing it to the earth.

Safety of Rail Road Travelling. Dr. Lardner, in his recent work on Rail Roads, states that in every mile travelled, the loss of life has been only as one to 14,661,477.

The World's Cash. The currency of the world is stated by Thompson, in his Reporter, to be nearly as follows: "Bank currency, $650,000,000; specie in circulation, $665,000,000; specie in banks, $445,000,000."

"The Nicaragua Affair." The New York Tribune says—"We have received intelligence which gives us ample reason to believe that *the recent outrages on American Rights at San Juan and its vicinity have been in no manner instigated nor countenanced by the British Government* and that they will be promptly rebuked if not expressly disavowed."

Taxable Property in Chicago. The amount of property in Chicago, subject to taxation, as appears by the census just taken, amounts to $13,000,000!

Marriages.

In this City, 30th ult., by Rev. A. Blaikie, Mr. WILLIAM SMITH, to Miss ANN SHOREFF.

In Andover, by Rev. W. B. Brown, Mr. ISAAC E. FELLOWS, of Danvers, to Miss ABBY CARTER, of Lawrence.

In Milton, Railway Village, 1st inst., by Rev. Samuel W. Cozzens, Mr. AMBROSE MERRITT, of Quincy, to Miss CAROLINE R. GARDNER, of Milton.

In Reading, 28th ult., by Rev. Mr. Whitney, Mr. CYRUS A. THOMPSON, to Miss HARRIET WATSON, both of R.; also, HORACE P. WAKEFIELD, M. D., of R., to Miss MARY B. CRISTY, of Johnson, Vt.

In Mattapoisett, 5th inst., by Rev. Mr. Thacher, Mr. ANSEL WEEKS, Jr., to Miss ELIZA JANE TAYLOR, both of M.

In New Bedford, by Rev. A. Eldridge, Rev. FRANCIS HORTON, of West Cambridge, to Mrs. ABBY H. GIBBS, of N. B.

In Haverhill, 21st ult., by Rev. W. Lewis, Capt. SAMUEL PIERCE, to Mrs. ANN C. FOSTY, all of H.

In South Weymouth, 27th ult., by Rev. W. M. Harding, Mr. JOHN B. REED, to Miss EMILY J. LOUD, both of Weymouth.

In Springfield, 30th ult., by Rev. Dr. Osgood, Mr. ROSWELL C. PECK, of Hartford, Ct., to Miss SOPHIA E. PARKER, of Wilksbarre, Luzerne county, Pa.

In Hartford, Ct., by Rev. Henry J. Fox, Mr. GEO. A. HOUGHTON to Miss ESTHER MILLS.

In Berlin, Ct., 27th ult., by the Rev. W. W. Woodworth, Mr. HENRY C. MILLER to Miss EMILY A. ROOT, both of Berlin.

In Somers, Ct., 25th ult., by Rev. Mr. Vail, WM. P. WITHEY, of Hartford, to SOPHRONIA HUNN, of E. Longmeadow. 27th ult., Mr. HENRY INDICOTT, of Wilbraham, Mass., to Miss CAROLINE KIBBE, of Somers. 28th ult., by the same, Mr. ELIJAH TARBELL, of Brimfield, Mass., to Miss CLARISSA KIBBE, of Somers.

In Brewer, Me., 28th ult., Rev. GEO. W. DUNMORE to Miss SUSAN WHEELER, of B. Mr. and Mrs. D. are to sail as missionaries of the A. B. C. F. M., from Boston, for their field of labor in old Mesopotamia, not far from the ancient "Ur of the Chaldees."

Deaths.

In this city, 2d inst., JOHN LORENZO, only child of Lorenzo and Sarah E. S. Clisby, 1 year. 5th inst., Mrs. MARY, wife of Nahum Ball, 48.

In Bath, Me., 30th ult., Mr SAMUEL S. SLOAN, 78.

In New Haven, Ct., on the 8th inst. ADELINE E. ORCUTT, only child of Rev. J. and Frances D. Orcutt, 12.

In Hartford, Ct., 1st inst., Mrs. JANNETTE SPENCER, wife of Wm. Spencer, 29. 5th inst., SAMUEL D. SHELDON, 40.

In West Hartford, Ct., 28th ult., SAMUEL TALCOTT, Esq., 52.

In Southbridge, 8th inst., Mrs. MINDWELL ALDEN, relict of the late Peter O. Alden, Esq., of Brunswick, Me., 80.

In San Francisco, Oct. 26th, of cholera, JOSEPH PARKER, of Newton Corner, Mass., 27. EDWARD G. FOWLE, Boston, 23. Oct. 21, ELEAZER W. HOOPER, of Charlestown, Mass., 48.

Obituary.

DEACON DANIEL SHEPARD.

In Portland, Conn., Oct. 24, DEACON DANIEL SHEPARD, 86 years and 7 months. Brother of Rev. Samuel Shepard, D. D., of Lenox, Mass.

For a considerable time he served his country as a soldier in the war of the revolution, and has been greatly respected, and useful as a member of civil society. During 61 years he has been an exemplary member of the Congregational Church in the place in which he was born, lived and died; and during eleven years previous to 1821, he officiated as one of its deacons. He was remarkably faithful in the observance of the Sabbath and all divine ordinances, and in the performance of the various duties enjoined by the Gospel. He had the happiness of seeing all his children, eight in number, (six of whom survive him,) and quite a number of his grand-children, professedly and hopefully the children of God. He has left descendants of the fifth generation. His religion rendered him cheerful and happy, brought him support and comfort in trouble, and prepared him to close life peacefully, in hope of immortal blessedness. He appeared to have a deep sense of his own unworthiness, and a firm faith in the Gospel of the grace of God. Often was he heard to say, as his end drew nigh, "I lie at the mercy of God." We cannot doubt that his hope was fixed on Christ alone, and that his spirit has joined the great assembly of the saved in the Redeemer's presence. "The righteous shall be in everlasting remembrance." [Com.

Notices.

HOWARD BENEVOLENT SOCIETY. The Thirty-Eighth Anniversary of this Society will be held in the Old South Church, on *Sunday evening, 15th inst., at 7 o'clock.* Discourse by the Rev. A. L. Stone, after which a collection will be taken up to enable the Society to relieve the wants of the sick and destitute, at a time of peculiar need.

M. GRANT, President, H. B. S.
ARTEMAS SIMONDS, Secretary.

December 7, 1850.

MISSIONARY MEETING. Notice is hereby given to the friends of the A. B. C. F. Missions, and of the American Home Missionary Society, that (D. V.) a Missionary Meeting will be held at the Congregational Meeting-house in *Townshend, Vermont*, on the 18th and 19th of the present month. It is expected that Rev. Dr. Pomeroy, one of the Secretries of the American Board; Rev. Mr. Stone, Secretary of the Vermont Domestic Missionary Society, and Rev. Mr. Stoddard, from Oroomiah, and others, will be present to address the meeting.

A Committee will be in attendance at the meeting-house to wait upon friends as they arrive.

Rev. JOHN WOOD; Rev. W. BRIGHAM; Rev. E. HATCH, Committee for the meeting.

Townshend, Vt., December 6, 1850.

PARTICULAR NOTICE. The year is now drawing to a close, and we again invite those subscribers who are in arrears to remit the amount of their dues. A large number of small sums are indispensable to enable us to meet the large bills which we necessarily incur.

Persons whose names are not now on the list, but intend to subscribe for 1851, are hereby informed, if they will send their names and advance pay, we will send them our paper gratuitously until January 1, 1851.

If persons, whose names are now on our list, will send us their own advance pay, and a *new* subscriber, they shall receive both copies for $3.50; or if they will send us more than one *new* subscriber with advance pay, for one year, we will allow them fifty cents per name.

THE BARNSTABLE CONFERENCE, comprising all the Congregational Churches in Barnstable, Dukes and Nantucket Counties, will hold its annual meeting at Harwich, in the meeting-house of Rev. Mr. Sawin, on *Tuesday, December 17th*, commencing at 11 o'clock A. M., and continuing till Thursday noon. E. W. THACHER, Scribe.

Chatham, Nov. 29, 1850.

A CARD. Dea. Mathews Thatcher, would hereby express his grateful acknowledgments to those friends of the Congregational Church and Society, in South Dartmouth, by whose kindness he has been constituted a Life Member of the Massachusetts Home Missionary Society.

☞ Rev. R. W. FULLER, having removed from Warner, N. H., to *Woburn, Mass.*, requests that communications addressed to him, be directed to the latter place.

The Markets.

BRIGHTON MARKET.

THURSDAY, Dec. 5, 1850.

[Reported for the Boston Daily Advertiser.]

At Market, 1250 Cattle, 7250 Sheep, and 1325 Swine.

PRICES—*Beef Cattle*—Extra, $6; first quality, 5.25 a 5.75; second, 4.50 a $5; third, $4 a 4.50.

Working Oxen—On account of the rain, very few sales were effected.

Stores—Sales, Yearlings, $7 a $9; Two years old, 11 a 18; Three years old, 18 a $25.

Cows and Calves—Sales, $23, 27, 29, 33 and 37.

Sheep—Sales, 1.50, 1.88, 1.92, 2.12, 2.25 and 2.37.

Swine—Small lots to peddle, 4 for Sows, 5 for Barrows.—Large Hogs, 4. At retail, from 4½ a 5½.

CAMBRIDGE CATTLE MARKET.

WEDNESDAY, Dec. 4, 1850.

At market 1034 Cattle, about 634 Beeves and 400 Stores, consisting of Working Oxen, Cows and Calves, Yearlings, two and three years old.

PRICES—Market Beef, Extra, $6.00 per cwt; first quality, 5.25; second do., 4.50; third do., $4.

Hides, $5 per cwt. *Tallow*, 5.50 a 5.75.

Stores—Working Oxen, $54, 68, 80 and 100.

Cows and Calves—$16, 24, 30 and 36. Yearlings, $6 and 10. Two years old, $10, 14 and 18. Three years old, 14, 20 and $24.

Sheep and Lambs—6959 at market; nearly all sold. Prices—Extra, 3 and $7. By lot, $1.50, $2 and 2.50.

Swine—225; retail 5 a 6c.

ADVERTISEMENTS.

LITTELL'S LIVING AGE.—NO. 344.—PRICE 12½ CENTS.

CONTENTS.

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2. Shamus O'Brien—Dublin University Magazine.
3. Grace Kennedy [illegible]—Dublin University Magazine.
4. The Mystic Vial: Part 2.— Do. do. do.
5. Divorce of Josephine—Rev. J. S. C. Abbott.
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Union Bible Dictionary,

650 pages, 18mo., close double columns, with 145 engravings, 45 cents, same in sheep, 55 cents.

EARNEST solicitations having been addressed to the Society to make this Standard Volume as cheap as practicable, in order that it might attain a more general circulation among those for whose use it is especially designed, Sunday School Teachers and Bible students generally, it has been resolved to REDUCE the PRICE of the work to the extremely low rate of FORTY FIVE CENTS, and in sheep binding to FIFTY-FIVE CENTS.

50—4w HENRY HOYT, 9 Cornhill.

Monthly Tracts,

FOR SUNDAY SCHOOL TEACHERS.

THESE Tracts are designed for general circulation among Teachers of Sunday Schools. They will be done up in packages of 25 each, and sold for five cents a package, or 80 pages for a cent. ☞ They will be published in season to commence the distribution with the year 1851. The first Tract will be entitled, "The New Year—its Vow to Sunday School Teachers."

2w HENRY HOYT, 9 Cornhill.

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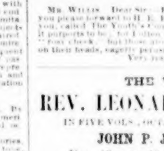

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[illegible]

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Notices of New Publications.

THE WORKS OF THE REV. JOHN NEWTON.—One of the best of the modern fathers! Here we have the whole of his works, with his Life by Cecil, which used to be so voluminous, very neatly stowed in a single octavo, of nearly a thousand pages, and sold for *two dollars*. Robert Carter & Brothers of New York have done this good thing. There are multitudes of families to which this book would be a rich treasure of evangelical reading. All people who wish to have the "standard writers" on their book-shelves, will be doing just as they wish by procuring this well approved work of Gould & Lincoln. Were one half of the ministers of the Church of England like Mr. Newton, the Pope would have little occasion to be creating bishops and cardinals in that country.

MINUTES OF THE ANNUAL CONFERENCES of the Methodist Episcopal Church for the year 1850.

These "minutes" are unusually *minute*, and very strictly statistical. They indicate the prosperity of the Methodist Episcopal Church *North*. It has thirty Conferences, of which one is in Maryland, one in Western Virginia, one in Missouri, and one in Liberia—Of white members, it has 660,311; of colored, 28,126; of Indian, 1,032; making a total of 689,682, and an increase of 27,367 over the numbers of last year. Of preachers, the number is 8,949; being an increase of 411 over last year.

THE CHURCH, THE MINISTRY AND SLAVERY. A Discourse delivered at Rutland. By George E. Fisher.

This is one of the few sermons not printed by request, but rather "in consequence of an unpleasant excitement" produced by its delivery. The perusal of it has excited in us none but pleasurable emotions. We are pleased with the author, with his talents, with his style, with his spirit, and with his sentiments. To him may be applied the commendation bestowed by Prince Albert on Sir Robert Peel. "He was liberal from feeling, and conservative from principle."

TRANSACTIONS OF THE AGRICULTURAL SOCIETY of Westborough and Vicinity.

That Westborough is a notoriously smart place—Farming flourishes there, especially in the "milky way." This pamphlet contains a fine address on agriculture, by C. F. Russell Esq., a lawyer of this city. Lawyers are generally regarded as better at harrowing than at ploughing;—and better at reaping than at sowing. It is wonderful how much they know of everybody's business, as well as their own. The other pages of the "Transactions" are taken up with reports of committees, among which, that on hops is much too witty for the subject. See extract under agricultural head.

THE PATHWAYS AND ABIDING PLACES OF OUR LORD. By J. M. Wainwright, D. D.

This is a journal of a tour through the Land of Promise, published in the form of a gift-book. It is a splendid octavo, with a score of elegant engravings. It will be read with great interest, by all who love any reliable description of that wonderful land.

Orient pearls at random strung,
Thoughts of Jesus as they fell;
Which pilgrims treasured in their memories, when
For our advantage, on the latter cross."

Tappan & Whitemore have the work for sale.

THE MANHATTANER IN NEW ORLEANS. By A. Oakey Hall.

A lively sketch of life in the Crescent City—a life not much to our taste as here described;—but there is no accounting for tastes." It is well to know after what fashion people get along in places of note; and those who would like to find out how it is in New Orleans, may do it cheaper and pleasanter than by going there, can do so by obtaining this little work from Philipps, Sampson & Co.

ADDRESS BEFORE THE MASSACHUSETTS CHARITABLE MECHANIC ASSOCIATION. By J. S. Skinner.

A very good address of its kind, strongly maintaining what is called the American System, or protection of domestic industry by duties discriminating in its favor. But as we eschew political questions, we leave this matter for other people's reading.

THE MENTOR. A Magazine for youth. Edited by Rev. H. Hastings Weld. Philadelphia.

The December number is before us, and to our young readers we can say, you will find it a very interesting number.

THE BURNING BUSH. By Rollin H. Neale.

A miniature volume neatly set forth by Gould & Lincoln. It is an attempt by a worthy Baptist minister to strengthen the confidence of his brethren in the common English version.

The Family Fireside.

TO FATHERS

Why is it, that almost as a matter of course, we speak of *mothers* almost exclusively, in regard to the work of infant instruction? Certain it is, that to the mother belongs the earliest and therefore the most important part of Christian nurture; but it does not all belong to her, and her precious labors are powerfully reinforced by the aid of the pious father. There are families in which the children are only expect to hear a religious word from their father. The Sabbath evening is passed in the mother's apartment, where she helps them in their little lessons, joins them in their hymns, and suggests their youthful prayers; and when the other parent enters, all is hushed.

Great responsibility rests on the father as to the religious training of his household. The father has a superior measure of authority, and sometimes a higher cultivation, and far more knowledge of the world.—Over his sons, particularly, he exercises an influence which is normative and almost absolute. Blessed are those children towards whom this trust is faithfully discharged. Happy is that father who, on returning in the evening, gathers his little ones around his knee, enters into their little cares, and instils into their minds the sweet lessons of piety. While I pen these lines, it would be ungrateful in me, if my soul did not rise in thanks for having enjoyed the care of such a father. Never can I forget the hours spent, with others of the little flock around him, listening to the stories of Scripture, and the first lines of Christian doctrine; a remembrance in which, blessed be God, both my beloved and honored parents blend in one delightful picture. Let Christian fathers snatch some moments every day for the performance of a duty, which will thus be embalmed amidst the most fragrant memories of their offspring.—*American Messenger.*

THE OLD FAMILY BIBLE

Remarkable Incident. On the banks of the Wabash, the effects of a poor widow, who had been left comparatively destitute at the death of her husband, had been seized by a sheriff for debt, and were being sold at auction; and among these an old family Bible was put up for sale. She begged the constable to spare this memento of her dear and honored parents, but he was inexorable. The good book was about going for a few shillings, when the widow suddenly snatched it, and declaring she would have some relic of those she loved, cut the thread that held the brown linen cover, with the intent of retaining it. The covers fell into her hands, and with it two flat pieces of thin dirty paper. Surprised at the circumstance, she examined them, and what was her joy and delight to find that each called for $500 on the Bank of England. On the back of one, in her mother's handwriting, were the following words:—"When sorrow overtakes you, seek your Bible." And on the other, in her father's hand:—"Your Father's ears are never deaf." The sale was immediately stopped, and the family Bible given to the faithful owner.—*S. S. Treasury.*

"SMALL SWEET COURTESIES OF LIFE."

FROM THE LATE WILLIAM WIRT TO HIS DAUGHTER.

"I want to tell you a secret. The way to make yourself pleasing to others, is to show that you care *for* them. The whole world is like the miller at Massfield, 'who cared for nobody—no, not he—because nobody cared for him.' And the whole world will serve you so, if you will give them the same cause. Let every one, therefore, see that you do care for them by showing them what you are so happily calls 'the small sweet courtesies of life'—those courtesies in which there is no parade, whose voice is too still to tease, and which manifest themselves by tender and affectionate looks, and little kind acts of attention; giving others the preference in every little enjoyment, at the table, in the field, walking, sitting, or standing. This is the spirit that gives to your time or life find to your sex its exquisite charm. It consists in the constant of all the whole round of women. Let the world see that your first care is for yourself, and you will record the solitude of the upas-tree around you in the same way, by the emanation of a poison which kills all the juices of affection in its neighborhood. Such a girl may be admired for her understanding and her accomplishments, but she will never be beloved.

"The seeds of love can never grow but under the warm and genial influence of kind feelings and affectionate manners. Vivacity goes a great way in young persons. It calls attention to her who displays it; and if it then be found associated with a generous sensibility, its execution is irresistible.

"On the contrary, if it is found in alliance with a cold, haughty, selfish heart, it produces no further effect, except an adverse one. Attend to this, my daughter. It flows from a heart that feels for you all the anxiety a parent can feel, and not without this hope which constitutes the parent's highest happiness, may God protect and bless you."—*American Messenger.*

LITTLE CHILDREN.

Candid, and curious, how they seek,
All truth to know and scan;
And ere the budding mind can speak,
Begin to study man!
Confiding sweetness echoes all they say,
And angels listen when they try to pray.

Mere playful than the birds of Spring,
Ingenuous, warm, sincere;
Like snakes have been upon the wing,
They roam without a fear;
And breathe their thoughts on all who round them live,
As light sheds beams, or flowers their perfume give.

The Mentor.

DR. WAUGH'S MODE WITH HIS CHILDREN.

There are some parents, who, in their eagerness to make doctrinal points plain to children, debase them by vulgar phrases and familiar allusions; but this he never did; and while some by excessive softness encourage children to trifle with their religious exercises, and to deem it of little consequence how they acquit themselves to them in such a task, there was no point of paternal duty to which he was more strictly attentive; well knowing that piety to God is the only soil in which the social virtues can be securely planted in the human heart. He was partial to the Catechisms of his native country, for the soundness of their sentiments, and for the conciseness and accuracy of their expressions, and because they recalled so tenderly to his mind the period when he used to repeat them, standing beside his father's knee, and when his mother came from them the counsels by which she labored to make him wise unto salvation. In his work or catechising and instructing his children, he never suffered anything to interfere. An hour every Saturday evening was devoted to this purpose; and amidst all the multiplicity of his public avocations, the incessant calls on his time by private applicants, and his preparations for the ministerial services of the ensuing Sabbath, this duty was never neglected.

Life of Dr. Waugh.

GOOD ADVICE.

Dr. Waugh lived to see his sons fixed in respectable stations in the world; and it had been his object in preparing them for eternity, to qualify them also for honorable and useful conduct in the affairs of this life. He inculcated that fear of God, that justice and benevolence, which are the best security for the rights and for the happiness of social life; and taught them to be frugal, not mean; prudent, not subtle; compliant, not servile; and active in business, but not its slaves. There were four habits which he recommended earnestly in his counsels, and by his own example, and which he stated to be essentially necessary to the happy management of temporal concerns: these were, punctuality, accuracy, steadiness, and despatch. Without the first, time is wasted, those who depend on us are irritated and disappointed, and nothing is done in its proper time and place; without the second, mistakes the most lurtful to our interests creep in, and interest, or that of others, may be committed; without the third, nothing can be well done; and without the fourth, opportunities of advantage are lost which it is impossible to recall. Such were his habits in so eminent a degree, that his cash book, from the date of his settlement in London to the day of his death, is in existence, and exhibits every item of expense he so stored, and every sum he received.—*Ib.*

THE BETTER WAY.

It is by courteous and kindness that the young are to be allured to religion, and that the opposition of the perverse is to be overcome. It has, indeed, been supposed by some, that austerity is the noblest feature of Piety, and that in such an evil world she should move through it in lonely state, and turn from the sight of terrestrial with disgust, and they whose manners are courteous and cheerful are deemed too free and easy to be religious. Such can be the impression only of an imbecile piety, or of a misguided conscientiousness. Religion is degraded when it borrows from hypocrisy its whine, and from malignity its scowl. It appears most worthy of its Author when it hath the sunshine of cheerfulness on its countenance, and the law of kindness on its tongue.—*Ibid.*

IDLE DAUGHTERS

"It is," says Mrs. Ellis, "a most painful spectacle in families where the mother is the drudge, to see the daughters elegantly dressed, reclining at their ease with their drawing, their music, their fancy work and their reading; beguiling themselves of the lapse of hours, days, and weeks, and never dreaming of their responsibilities; but, as a necessary consequence of a neglect of duty, growing weary of their useless lives, having hold of every newly invented stimulant to rouse their drooping energies, and blaming their fate, when they dare not blame their God, for having placed them where they are.

"These individuals will often tell you, with an air of affected compassion, (for who can believe it real?) that poor, dear mamma is working herself to death. Yet no sooner do you propose that they should assist her, than they declare she is quite in her element, in short, that she would never be happy if she had only half as much to do."—*Inscribe for the Young.*

Miscellaneous Readings.

A NAME IN THE SAND.

BY MISS H. F. GOULD.

Alone I walked the ocean strand,
A pearly shell was in my hand.
I stooped and wrote upon the sand
My name, the year, the day.
As onward from the spot I passed,
One broken wave the name effaced,
A wave came rolling high and fast,
And washed my lines away.

And so, methought, 'twill shortly be
With every mark of me and mine:
The wave of dark oblivion's sea
Will sweep across the place
Where I have traced the fearful story
Of time—and be to me no more,
Of consciousness, or shape, or form,
To leave no track nor trace.

And yet with Him who counts the sands,
And holds the waters in his hands,
I know a lasting record stands,
Inscribed against my name.
Of all this mortal part has wrought—
Of all the thinking and hath thought,
And from these fleeting moments caught,
For glory or for shame.

LIBERAL EDUCATION IN AFRICA—No. 1

That the barbarism of Africa has been a calamity to the human race, from the earliest period of authentic history, no well informed man can doubt. It has fed and nourished the slave trade, and thus fostered all the other vices, successively, of Egypt, of Carthage, and of Rome; of Saracen and Christian powers, of Europe, Asia, and America. Nor can her bad influence be made to cease, so long as her barbarism continues. Even if her exportation of slaves were prevented, moral corruption would still fester within her own borders, and the infection would spread, in some pernicious form, to other parts of the world. A hundred millions or more of barbarians, who are, both from ignorance and want of principle, the willing panders of every vice, inhabiting such a central continent, cannot fail to attract the unprincipled from the other continents, which lie almost in a circle around her. While ignorant, degraded and vicious herself, she must of necessity be an enormous sequinary of vicious degradation to other parts of the world. The world ought, therefore, in self-defence, to seek the civilization of Africa.

And not only in self-defence. The well being of a hundred millions of men is in itself an object worth seeking. If they can be raised above that state of wretchedness in which they have groaned for thirty centuries, the whole spirit of Christianity commands us to do it; even the common instincts of humanity command us to do it.

It would be out of place to urge, here, the commercial advantages which would follow from the civilization of such a continent; because, though immense and sure to come, they are too distant to affect those who labor only for direct pecuniary gain, while, to those who regard the moral welfare of mankind, such arguments are needless.

The greatness of the work should rather excite than discourage us. True, the enterprise is vast—magnificently vast; and, therefore, while it demands more labor, more expense, more patient waiting for its completion, it promises the richer reward. Nor need we wait for its completion, before we begin to reap the reward. The parts of which the work is composed, are severally worth doing on their own account. The civilizing of any of the numerous nations of Africa, is worth all that it need cost. Every step we take towards its accomplishment, is so much evil subducd—so much good achieved; besides being a means of larger and more rapid progress.

The civilization of Africa implies the permanent establishment there of the means of a liberal education. Civilization implies the presence of the necessary proportion of liberally educated men; and that proportion will never be furnished by institutions on other continents. It is difficult to imagine our own country deprived of all its higher institutions of learning, and made dependent on European institutions for its supply of liberally educated men; but it is easy to see that if this were done, our country would soon sink into barbarism. Much more must Africa, without such institutions, remain in barbarism. It is obvious, too, that if such institutions can be planted and sustained there, and made to do their appropriate work, civilization will be the inevitable result.

Heretofore, such Institutions have not been found practicable in Africa. The nearest approach has been made by the Christian Institution at Sierra Leone, established and sustained by the English Church Missionary Society. The population of that Colony is almost wholly composed of native Africans, recaptured from slave ships. To a considerable number of these, and perhaps a few others, this Institution has imparted some portions of a classical and scientific education; and the civilizing influence has been as great as could reasonably be expected from the means used. But a colony of recaptured heathen slaves, governed by a distant empire, can neither furnish a college with students, nor employ them when educated, as a necessary in order that liberal education may exert its full influence; nor can a mere Missionary Society, without a perversion of its funds, which would be at once illegal, immoral and disreputable, engage in the work of supplying a whole country with the means of higher education in all its necessary branches, literary, scientific and professional. It must confine itself to efforts which have an obvious bearing on missionary work. The same remarks apply, still more forcibly, to the younger and smaller missions on other parts of the coast. They are doing great good, but there is a work, indispensable to African civilization which they cannot do.

In the new republic of Liberia the work can be auspiciously commenced. There we find on a small but rapidly increasing scale, all the elements of a nation. There we find a population numerous enough to furnish some students, and sufficiently civilized and educated, to understand the necessity of higher institutions than they yet have. There is a regular government, constructed and administered on the same principles as our own, and needing, like our own, that a good proportion of its citizens should be liberally educated. There, the need of learning in the various professions and pursuits of life, is recognized, and the means of imparting it are desired. There are families which have both the disposition and the pecuniary ability to give their children a liberal education, were the requisite means placed within their reach; and many other families which have the desire, but would need charitable assistance in meeting the expense.

The Liberians, however, are not able, without foreign aid, to establish such institutions of learning as their republic ought to have. They need help from us, as much as New England needed help from the mother country, to establish Harvard and Yale. Among themselves, the necessary funds can neither be raised nor safely and profitably invested. That work must be done in the United States, and can be done to whom better than in this Commonwealth? To them, is the place to commence a work, worth all it will cost for the benefits it will bestow on Liberia indispensable to the success of that republic; and sure to extend its influence gradually over that dark continent.

For the purpose of commencing this great work, the "Trustees of Donations for Education in Liberia" were incorporated by an act of the Legislature of Massachusetts, appointed March 19, 1846. Its members are—his Excellency, George N. Briggs, President; the Hon. Stephen Fairbanks, Treasurer; the Hon. Simon Greenleaf, LL. D., Hon. William J. Hubbard, Hon. Joel Goss, Hon. Albert Fearing, and Amos A. Lawrence, Esq. The Rev. Joseph Tracy, is a member of the Board, as Secretary.

The Trustees are authorized to hold real and personal estate to the value of one hundred thousand dollars, the income whereof shall be applied to the promotion of collegiate education in Liberia, to the establishment and support of one or more seminaries of learning, and also, if necessary, to the training of proper instructors for the same, at the discretion of the Trustees." It is their design to give an outline of what shall qualify those who receive it for the study of the several learned professions, for the office of teachers and the various departments of public life, and for the scientific practice of the same, by referring from collegiate education in this country, only as the different circumstances of that country may be found to require. It is intended to invest the funds in a safe and productive manner in this country, and to apply the income to the support of an institution in Liberia, to be chartered by the government there, with such instructors as may be approved by the Board.

A more particular statement of the designs of the Board will be given in a future number.

Boston Daily Advertiser.

AN APPLE OF GOLD

Dr Jewett, in the course of his travels with his own horse, one day entered a country tavern, and drove by the barroom fire to warm his fingers. He keenly eying eye soon discovered, prominent over rows of bottles with highly-colored contents, in large letters the following inscription. "No credit given here." To the landlord, (to whom he was personally unknown) he said, "Ah! I see that you bring your people square up to the mark here" "Yes," replied the landlord, "it is no use to trust rum customers nowadays. We must get it as we go along, or never get it." Jewett warmed his fingers awhile, and then turning to the other, said "I think I could add a line or two to your inscription. What would make it very nice?" "What would you add?" inquired the landlord. "Give me a pen and a piece of paper, and I will show you."—Walk into the bar, there's pen and ink help yourself." The Doctor walked into the bar, and taking up a pen wrote as follows:—

"No credit given here,"
And yet I've cause to fear
That there's a Day-book kept in Heaven,
Where charge is made, AND CREDIT GIVEN!

Laying down the pen and leaving the lines, he walked to the fire and again sat down, expecting an explosion. The landlord whose curiosity was somewhat moved, went behind the counter and read what he had written. A pause of some minutes ensued; when the Doctor, glancing round, saw to his great pleasure, and somewhat to his surprise, from the intonations of dampness about the eyes, that he had driven a nail in a "sure place." "A word fitly spoken," how good is it.

FROM THE SANDWICH ISLANDS

The Polynesian of August 31, publishes at large the treaty between the United States and the Sandwich Islands. It is characterized as bearing evidence of "energy, mainly worthy of a great nation," by the omission of the objectionable clauses of the British and French treaties, which questioned the integrity of the rulers of the islands, abridged the prerogatives of his Hawaiian majesty's sovereignty.

An order in Council is published defining the rank and duties of Kuoi Aiea, (John Young) premier of the kingdom. It proclaimes him as royal vicegerent of the kingdom, and defines his rank as next in precedence to that of the King and Queen, and confers the power of performing any duties lawfully pertaining to the Sovereign, with the exception of appointing officers of state, signing and ratifying treaties, making peace or war, or granting reprieves and pardons.

The act prohibiting natives from leaving the islands sets forth that the native population had decreased eight per cent. in 1848, and more than five per cent. in 1849.

An act has been passed appropriating six thousand dollars per annum for the support of the seminary at Lahainaluna, which has been conducted by the American Board of Foreign Missions to the Hawaiian government.

The Polynesian is advocating the establishment of banking institutions, as absolutely necessary for the transaction of the business of the island. Another want of the community is an agency for insurance against losses by fire and sea, and for the insurance of lives. Such an agency, it thinks, would do a profitable business.

The water passed through the newly laid pipes of Honolulu on the 5th of September, and in a few days everything was expected to be ready for the supply of the shipping with that indispensable element.

A number of new buildings were in the course of erection at Honolulu, among which were a market house and a mansion for the Governor.

The Royal Hawaiian Agricultural Society are taking measures to have the islands represented in the World's Industrial Convention at London. They recommend that exertions be made to procure specimens of the sugar, coffee and other valuable products of the islands; also, specimens of the native woods and grasses. Likewise, the products of native labor, as fine mats, kapas, &c.

A list of the persons composing this society is given in the Polynesian, by which it appears that it consists of eleven life and more than one hundred annual members. The terms of life-membership are a payment of fifty dollars; of annual, five dollars per annum.—*New York Commercial.*

OUR ARMED STATUES. Now that Mr. Calhoun's statue has been recovered, and has arrived in Charleston, that city boasts two statues to distinguished men. The other is a statue of William Pitt, Lord Chatham, erected near a country seat, in the space between St Michael's Church and the present Guard House. Unfortunately each of these fine works of art has lost one arm. A ball from the English battery carried off an arm of Pitt, in the siege of Charleston, and Mr Calhoun's left arm was lost in the loss of the statue in the Hunkers. Does not this curious coincidence in the fate of two of their favorite sons, more than any other, evince that there is something ennobled in their favorite statesmanship.—*Advertiser.*

IMPORTANT CHARTS OF THE COASTS OF CALIFORNIA AND OREGON. Lieut. Bartlett, who came home in the Crescent City from California, has, it is said, in his possession charts of those coasts of the entrances to the Columbia River, showing the lately discovered channel from the ocean into the river, which, if the claim of California and Oregon from Monterey to the Columbia River, a distance of six hundred miles. These surveys have been made by Lieuts. McArthur and Bartlett, with their hydrographical party of the U. S. coast survey, since April last. These charts will be at once laid before Prof. Bache, superintendent of the coast survey, for his examination and approval.—*Boston Journal.*

Agricultural Department.

EXTRACTS FROM AN ADDRESS,

Delivered before the Agricultural Society of Winthorp and vicinity, September, 1850. By Charles Theodore Russell.

This Address is entitled, "Agricultural Progress in Massachusetts for the last half century." It would give us pleasure to make more copious extracts than we do had we room in our columns.

And I first observe that the most marked advance of the period to which I refer, is, that a desire for improvement has been awakened in the farmers, and its practicability demonstrated. Till this first step was accomplished, nothing could be achieved. While the cultivators of the soil were satisfied to tread in the narrow and precise steps of their fathers; while they had no wish to do better than they had done, and the son sought only to plant his fields, and rear his stock, as his father and grandfather had planted and reared theirs, the first essential element of improvement was lacking. So long as the laborer put his industrious hand to the plow, but looked back only to see how to use it,—so long as the farmer was content to rear a house, seemingly, built neither to live in, nor look upon, and whose lessened clapboards—if fortunately clapboards it had—soon played the part of the bones in every aerial concert, and whose awfully expansive chimneys engulphed his wood-lands by the acre,—while the success did from chance that to which necessity compelled his predecessor, the foundation for progress was not laid.

In the painful conflict with thorns and thistles, which the earth, in obedience to divine fiat has brought forth, since the days of Eden, man must first desire a better position, and improved weapons, before he will seek, or when found, adopt them. To urge upon one content to follow "in the footsteps of his predecessor," whether "illustrious" or not, agricultural improvement, with its blessings or its profits, is to press a satisfied appetite to struggle for a dinner, or to incite "those that are whole" to send for a physician. What the poet says of freedom, is true of all progress.

"Who would be free, themselves must strike the blow."

And ere they strike, they must feel there is something worth the effort, which the blow will achieve. Make a man dissatisfied with his present position, and you put whip and spur to the spirit that rules him. The great obstacle to advancing the laboring masses of Europe, or the enslaved masses of America is, they do not desire to be advanced. Whatever be the cause, such is the fact; and tyrant and lord, in the old world, and slaveholder in the new, know full well how to guard the avenues to the dark chambers, where, if aught there survives, imprisoned desire languishes, too feeble to make its existence known. The same obstacle has stood in the way of agricultural improvement in our Commonwealth. The great mass of our farmers had no ambition to be better than those of the century preceding them.

A marked change for the better has, however, now occurred. There has been awakened, within the last half century, an urgent desire for agricultural progress, extensive enough to be general. This desire evinces itself in legislation, in laws for the more useful collection of agricultural statistics—in grants for agricultural surveys, and in aid of agricultural societies,—and in schools for model farms and agricultural colleges. It is indicated in the fact that such legislation may be made a hobby even, and rode with excellent success. It is shown in the current of agricultural addresses—in the publication and sincere of numerous agricultural periodicals and papers,—and the large space the subject engrosses in the political and religious journals. It is seen in the increased demand for agricultural books, and the translations and republications of foreign works. In a word, it manifests itself everywhere, in efforts made to realize it. I apprehend its existence, in any thing like its present extent, has been the result of the last fifty years.

But not only has a desire for improvement been originated, but its practicability has been demonstrated. Men have come to believe that the perfection of farming was not achieved in the days of the Puritans. They begin to perceive that agriculture is a progressive art, and not an imitative drudgery. They have learned that "we never before saw it after the fashion," in no answer to modern suggestion in farming, more than machinery. They have seen that a farmer may be better educated, a more scientific man than in days gone by, and that, in the raising of crops, as in that of weights, this knowledge is power; that it is as valuable to know the analysis and property of soils, as how to plan the axe; that it is as true that science is a better guide in agriculture, than either imitation or conjecture; and that its results are as available in raising the crop, as in transporting it to market;—in filling the soil, as in spinning and weaving its products. They are convinced that, in the cultivation of the earth, no more than in any other pursuit, "can the blind lead the blind," without both falling into the ditch." Inherited prejudice yields to acquired knowledge and right gladly does the subject receive the new sovereign. It is demonstrated that scientific education neither weakens the muscles, nor unfits the nerves for the farmer; that he will not work less because his labor is better directed or his strength put forth under better guidance. He is not a poorer plowman who makes the furrow straight, or less the accurate work of his hands because he is a worse cultivator, who saves the experiments of ignorance, by the deductions of accurate learning. We have been told, by moral philosophers, of the dishonest man who became a farmer and a man on a farm, but in the creed of true husbandry, these two are one. To this duality the great pursuit of human life is as progressive as either of the arts that minister to its wants. He feels that science may as certainly guide the hand that plants or prunes the tree, as that which speeds the lightning message across a continent; that it is not less useful to him who paves the land, than to him who plows the ocean; to him who extorts from the rocks the hoar surface of the earth its treasures, than to him who for them, explores her bosom.

The creation of this belief, as well as the desire for higher knowledge among the Massachusetts farmers, has been mainly the work of this century. It is under the developments of the period, that they have learned that farming comes by observation and study, and not by instinct, and hence, is capable of improvement. It is within the last fifty years, especially, that they have realized that man does not labor as the swallow builds her nest, as every other swallow has since time begun, but that reason, knowledge, invention, have as wide a field here as any where. It is these fifty years that have established as principles of the farmer's faith, that improvement is practicable, and that it is desirable.

In accomplishing this work, much has been done by the agricultural journals. They have gathered up facts, which would be lost to society, and, by means of scientific cultivation, and spread them before the public. They have brought out from the store-houses of agricultural knowledge all that was valuable, and laid it, in popular form, before the people. Few of the works on scientific agriculture are generally accessible, but their contents have been circulated by these papers. They have excited discussion, and furnished it a medium. They have received experiments, and opened the field for wide inductions. They have maintained a high standard of improvement, and struggled manfully to make it a reality. Without the agricultural papers, Massachusetts would be far behind her present position, and a better service can hardly be done to her farming interests, than the generous support of such a press.

In the character and breeding of stock, especially for the dairy and plow, I believe, on the whole, the last fifty years have seen an advance. Certainly, they have, in the treatment and breeding, if not in the breeds introduced. The effect of particular food, care and shelter is better appreciated, while the results of crosses are more thoroughly understood. Stock is selected with more care, and less is left to chance. Much certainly remains to be learned in the systematic rearing of stock, and much less than could be wished has been attained. Still, a beginning has been made. The public mind is turned a-freely to the subject. Experiments are commenced. Results are being gathered and recorded. Different breeds are introduced, and the necessary steps taken to test the results. Belief in decided improvement is a fixed principle, and its realization an ardent desire. When so much is accomplished, a broad foundation is laid for a noble superstructure, which we may hope soon to see reared.

Within the last few years, the raising of poultry has attracted much attention, and excited no little discussion. Few productions of the farm yard, interest us more or earlier than fowls. From the time chicken little, that great prototype of alarmists, first reveals herself to us, proclaiming "that the sky is falling," to that, when in towering age, we lead our grand-children to see the goslins and ducks, the attraction never ceases. Yet few realize the importance these may be made to the farmer, or the wealth they create. It is estimated, that France produced in 1848, 5,752,635,360 eggs; worth more than $46,000,000, while there were imported into England in 1849, over and above her domestic production, 88,931,277. The value of this product in our own country can be estimated only. 47,000 dozen of eggs were shipped in a single day from Cincinnati. I need not, however, pursue the subject further. All allusions may be easily made by any disposed to make them. It is the fact, that this subject is gaining on the public mind, and the progress has been the result, which I refer to. Hens and turkeys have always been upon the farm, but when, till within the last few years, have we heard anything of breeds and species, crosses and general improvement? When, till recently, have they formed a part of our agricultural shows? When ever heard among us, till last year, of an entire exhibition of fowls? Is this not evidence, it was said, at Boston, and many a convention has sat for less worthy ends, been less regularly conducted, and productive of less useful results, while some might not inappropriately, but for laughing the fowl, have assumed the name. These incidents show an increased attention to the subject, and our farmers are beginning to realize that it is not too insignificant for their consideration. We have only to persevere a few years in the course now commenced, and Massachusetts will raise as fine poultry, as any country in the world, and as economically.

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